PROGRESS AND PROBLEMS OF THE CHURCH OF CHRIST IN THAILAND, 1957 - 1971.

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CERTIFICATE OF APPROVAL

This thesis, hereto attached, entitled, "Progress and problems of the church in Thailand, 1957 - 1971," prepared and submitted by Maen Pongudom in partial fulfillment of the requirements for the degree of MASTER OF THEOLOGY, 6-E Mount Sophia, Singapore is hereby accepted.

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Preface

This thesis deals mainly with the life of the Church of Christ in Thailand from 1957 to 1971. The first chapter gives the historical foundation for successive chapters. The second through the fifth chapters are mainly a presentation and discussion of evangelism in the church, nurturing programs, theological education (Thailand Theological Seminary), programs and policies of self-support, and the work of various organizations related to the Church of Christ in Thailand that helped promote the work of the Church as a whole. The last chapter is a summary of problems and presents recommendations.

Most of the books used as resources are available in English, but other resources such as documents, reports, minutes, etc. are available only in Thai.

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Biographical Data

Mr. Maen Pongudom was born in a Buddhist family in the Northeastern part of Thailand on De cmeber 13, 1941. He finished the 4th grade in a public school in his home town and continued in the 5th through the 10th grades in a church-related school at Nakorn Pathom in the central part of Thailand, where he was baptized into the Christian Church. He finished the 12th grade in another church-related school in the North, the Prince Royal's College, Chiang Mai, and then entered Thailand Theological Seminary and graduated with B.Th. in 1968. After one year of working in the Textbook Project Unit of the Seminary he pursued his graduate study in the South East Asia Graduate School of Theology of the Association of Theological Schools in South East Asia, Philippines area.

He married Prayat Insom in 1965. They have two sons, Paramate and Minn. At present he is on the faculty of Thailand Theological Seminary teaching Church History and is Associate Pastor of the First Church, Chiang Mai.

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CHAPTER I

HISTORICAL SKETCH OF PROTESTANT MISSION AND THE RISE OF THE CHURCH OF CHRIST IN THAILAND

A. The Introduction of Christianity

There was a wide separation in times between the first introductions of Roman Catholic Christianity in the sixteenth century and Protestant Christianity early in the second quarter of the nineteenth century. For certain political and cultural reasons, Roman Catholicism was limited largely to a small community, mostly foreigners, in Thailand. Christianity still was a strange and foreign religion to the Thai people when Protestant missionaries first arrived in 1828.

1. Early Roman Catholic Mission

Christianity first came to Thailand with Portugese adventurers and traders in the second decade of the sixteenth century, following the conquest of Malacca in 1511.[1] It was during the reign of King Ramathibodhi II of Ayuthia. However, Christianity was limited mostly to the foreign community and to those native women who were married to the Portugese. At first Christian priests came more to serve their own people than to pursue an evan-

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[1]Ray C. Downs, "Thailand - a Struggling Church in a Stable Land," in Christ and Crisis in Southeast Asia, ed. by Gerald H. Anderson (New York: Friendship Press, 1968), p. 32.

gelistic mission.[1] It was not until the coming of the French in the reign of King Narai in the latter part of the seventeenth century that Christian mission work began in earnest, especially the Societe des Missions Etrangeres de Paris.[2] The French missionaries misunderstood the tolerance of King Narai in thinking that he desired to embrace Christianity. In the last day of King Narai's life, a palace coup d' etat occurred in which one of the King's ministers and closest advisors, a pro-French foreigner named Constantine Phaulkon, was put to death on a charge of treason. The activities of French commercial and political interests, under the auspices of Phaulkon, had given rise to anti-foreign and anti-Christian feelings among the ruling classes as well as among the common people. Afterwards, Thailand isolated herself from most foreign contacts for nearly 150 years.

The work of French Roman Catholic missionaries were not completely stopped, but it had extremely slow growth. On the arrival of the Protestant missionaries in the first part of the nineteenth century, there were only six Roman Catholic churches in Thailand.[3] Conversion was obstructed mainly by the fact that the Siamese - or Thai - were (and still are) strongly Buddhist. Thai Buddhism is not simply a spirit-house, animist religion but it is also a highly philosophical faith. Therefore, even though Thai soil was touched by

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[1] สอ. พลายน้อย, ชาวต่างชาติในประวัติศาสตร์ไทย [Foreigners in the History of Thailand] (Bangkok: Ruamsarn Partnership Ltd., 1962), p. 368. One of the French Roman Catholic priests recorded that on his arrival in 1662 there were about 2,000 Roman Catholics (most of them Portugese refugees from India) and two churches, Jesuit and Dominican.

[2] Kenneth Scott Latourette, Christianity in a Revolutionary Age, Vol. III (New York: Harper and Brothers, Publishers, 1961), p. 422.

[3] Kenneth E. Wells, History of Protestant Work in Thailand (Bangkok: the Church of Christ in Thailand, 1958), p. 5.

the Gospel of Christ more than three hundred years before the Protestantism came in the nineteenth century it seemed brand new to the Thai people. As Dr. George Bradley McFarland wrote:

> The Gospel was quite new to the people, though the Roman Catholic had been in Siam many years and had at the time four churches in Bangkok and one each in Ayuthia and Chantraboon (Chantraburi).[1]

Professor Latourette outlines four main factors that kept the Thai church in slow growth: the prevalence of Buddhism; the absence of such strong animistic enclaves which (as in Burma) provided the chief source of conversions to Christianity; the comparatively small nineteenth century immigration from South India which (as in Ceylon, Burma and British Malaya) constituted a field for Christian missions; and the fact that the rulers were not European and were Buddhist rather than technically Christian.[2]

2. Beginning of Protestant Work

Actually, Protestant Christianity first came to Thailand in the last decade of the sixteenth century along with Dutch traders. The traders, however, did not come for evangelistic purposes but for commerce; therefore Protestantism was not planted. It was not until early in the nineteenth century that Protestant Christianity became established in Thailand. The first two missionaries arrived on August 23, 1828. They were the Reverend Jacob Tomlin, an Englishman under London Missionary Society.[3] They were generously

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[1]George Bradley McFarland, ed., Historical Sketch of Protestant Missions in Siam (Bangkok: The Bangkok Times Press, Ltd., 1928), p. 2.

[2]Latourette, A History of the Expansion of Christianity, Vol. VI (New York and London: Harper and Brothers, Publishers, 1914), p. 241.

[3]Wells, p. 5. (Mention should be made here of the fact that in 1819 Mrs. Ann Hazeltine Judson worked among Thai captives in Moulemin. She translated some portions of the Bible into their language).

helped by the Portugese Consul, Seignior Carlos de Silveira, a Roman Catholic, and they were given permission by the Siamese authorities to work among Chinese.[1] Their work was very effective. Dr. G. B. McFarland has written:

> People even from remote regions heard of these missionaries, and came to see them, some coming three or four days journey for the purpose. In two months the whole stock of Bibles they had brought with them was exhausted and scattered among the Chinese population.[2]

Mary Cort also wrote about these first two missionaries as follows:

> They began at once to heal the sick, and also distributed twenty-five boxes of books in about two months. This raised the suspicions of the natives, and they charged the missionaries, with being spies, and that they intended to incite the Chinese to rebellion.[3]

Besides distributing free medicine and books, Gutslaff and Tomlin devoted much of their time and effort to translating the Bible and compiling an English-Thai dictionary. Within six months of their arrival they had finished translating the four Gospels and the Epistle to the Romans, and had produced a dictionary as far as letter R.[4]

Many of the pioneering missionaries to Thailand began their evangelistic work with medical and literature programs, and it must be said that they were wise since the major enemies of Thai progress in those days were several kinds of tropical diseases and the illiteracy of the people. When Dr. Dan Beach Bradley came to Thailand in 1835, under the American Board of Commissioners

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[1]The reason why the first two missionaries were not given permission to work among Thai was the general suspicion toward foreigners as possible agents of colonialism. During the reign of King Nangklao (Rama III) there was a Royal edict prohibiting the receiving of Christian books by Siamese. McFarland, p. 5.

[2]McFarland, p. 2.

[3]Mary Lovina Cort, Siam: or The Heart of Farther India (New York: Anson D. F. Randolph & Company, 1886), pp. 282-283.

[4]McFarland, p. 3.

for Foreign Missions, he opened a dispensary within three weeks, and within a few months he established a printing press.[1] Dr. Bradley deserved recognition as the "Father of the Press" in Thailand, "not because he began the work, exactly, but because he continued steadfastly for thirty-eight years, and did more than any other one man in translating, writing, printing, and distributing good books."[2] So. Plainoi honored him highly:

> Among all Americans in Thailand, in the past and present, there is no one who can be compared with Dr. Bradley, . . . He made great contributions to this country from the first minute he stepped in until his last breath.[3]

He was favored by King Nangklao for his medical services, especially for his help in curbing smallpox, King Mongkut (Rama IV) regarded him as a friend. The missionaries who came after Dr. Bradley benefited from the store of good will that he had built up. As Dr. McFarland pointed out:

> . . . to Dr. Bradley the Presbyterians owed much for his help through their period of greatest strain and stress and discouragements that nearly drove them from Siam . . . During the days of the persecution in Chiangmai, when no one knew what a day might bring forth, Dr. Bradley did much to save the young station from an unfortunate ending.[4]

3. Other Early Missions

After a year in Thailand, Tomlin and Gutslaff made an appeal to the churches in America for additional missionaries. In 1831 the American Board of Commissioners for Foreign Missions sent its first missionaries to Thailand.

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[1] พลายน้อย, pp. 5 and 6.

[2] Cort, p. 334.

[3] พลายน้อย, pp. 3-4. Translation mine.

[4] McFarland, pp. 24 and 26.

They worked up to 1849, without result, making not a single convert.[1] When the Board withdrew its personnel to new work in China, Dr. Dan Bradley refused to leave and became independently supported. In 1853 the American Missionary Association came to the support of Dr. Bradley for a time, but lacking resources, the Association dissolved within a few years. As Mary Cort wrote, "As time passed, one agency after another left the field, . . ."[2]

The American Baptist Mission sent missionaries to Thailand beginning in 1833 and their work was comparatively fruitful among the Chinese whom Dr. John Taylor Jones found "more responsive than the Thai."[3] In the year of his arrival, Dr. Jones baptized four Chinese, one of whom had been instructed by Dr. Gutslaff. And in 1837 the first Protestant congregation in Thailand was organized, made up mainly of Chinese Christian. In 1861 the first congregation of Thai converts was organized, but it did not live long; for eight years later, the Baptist missionaries entirely suspended their work among the Thai. Possibly, they felt that the Thai were not as much responsive as the Chinese, but in any case they sought to avoid duplication since the Presbyterian missionaries were already working among the Thai. However by 1882 there were six Baptist churches and seven chapels among the Chinese, with a total membership of about five hundred. Even so, eleven years later this Mission

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[1]Besides Dr. Bradley, recognition should be given to one of the other missionaries of this Mission, the Reverend Jesse Caswell who came to Thailand in 1840. In 1845 he was invited by H. R. H. Prince Chao Fah Mongkut, who at that time was in the monkhood, to be his private tutor. He was allowed to preach and distribute tracts. Dr. McFarland wrote about this significant event, "So much of the future of Siam in Providence was to hinge on those hours of intimate intercourse between the faithful missionary teacher and his illustrious and the most diligent pupil . . ." pp. 19-20.

[2]Cort, p. 290.

[3]Wells, p. 18.

came to an end. Death, ill-health, and the transfer of some missionaries to China, meant that the Mission could not be adequately staffed.[1]

Among the Missions sending missionaries to work in Thailand during the first part of the nineteenth century, the American Presbyterian Mission had the most "staying power". This Mission became the backbone of the twentieth century Church of Christ in Thailand.

The first missionaries of the American Presbyterian Mission came in 1840. They were the Reverend and Mrs. William P. Buell. The Mission closed temporarily in 1844 due to the ill-health of Mrs. Buell, but three years later it reopened with the arrival of the Reverend and Mrs. Stephen Mattoon and Samuel R. House, M.D. The Presbyterian missionaries baptized their first Thai male convert, Mr. Chune, in 1859; and in 1860 their first Thai woman convert, Miss Esther Pradipasena.[2]

B. Protestant Mission Lengthened and Strengthened

Once Protestant missions were established, there remained the task of expanding the work in various fields of ministry. In the last half of the nineteenth and first third of the twentieth centuries the foundations were laid down in evangelism and ministry for the development of the Thai national Church.

1. Contributions of Presbyterian Missions

In general, there are two great contributions that the Presbyterian missionaries made in Thailand: Western-style education and Western medical

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[1] Wells, pp. 20-21.

[2] Ibid., pp. 2, 22. Miss Esther was an adopted child of the Reverend and Mrs. Mattoon and lived with them in America for three years. She was the first trained midwife in Thailand.

science. Mary Cort wrote: "Education has always been a pet scheme of the Presbyterian Church, and wherever you find such an organization, you will find that schools are planted and fostered, . . ."[1] In giving education to the Thai, missionaries started with teaching neighborhood boys and girls in their homes. At first, the missionaries often had to provide things to attract the pupils, such as toys, cookies and even coins, otherwise they would not come. The missionaries and their western education were absolutely new and strange to them. In 1852 the Mission opened its first school for boys at Samray. Ki-eng Qua Sean was the first local teacher, and used Chinese as the medium of instruction.[2] This school was the foundation of the Bangkok Christian College, today one of the leading mission schools.

The first school for girls was opened in 1865 in Petchaburi through efforts of Dr. and Mrs. Samuel Gamble McFarland. Later this institution became co-educational under the name Arronpradit. In 1875 another school for girls was opened in Bangkok by Mrs. S. R. House under the name of Wang Lang School. Miss Edna Cole became its principal in 1885. Miss Cole became so highly respected by the Thai that Wang Lang School was also popularly called "Mem Cole's School".[3]

In the North, yet another school for girls was opened in Chiang Mai by Mrs. Daniel McGilvary in 1878. This was the foundation of the present Dara Academy. A school for boys was started in Chiang Mai by the Reverend and Mrs. D. G. Collins in 1887 and after 1906 it was known as the Prince Royal's

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[1]Cort, p. 301.

[2]McFarland, p. 41. The medium of instruction in the school was changed to Thai in 1859 when Ki-eng Qua Sean died, and Mr. Chune took his place.

[3]Ibid., p. 70.

College. All the mission schools made a great contribution to Thailand in educating leadership for both government and the church.[1]

A Presbyterian missionary who assisted in establishing Thailand's national educational system was the Reverend Samuel Gamble McFarland who had come to Thailand with his family in 1858. Twenty years later, he accepted an assignment from King Chulalongkorn to establish the first government school for sons of the nobility. In 1892, his youngest son, Dr. George Bradley McFarland, started the first government medical school. Dr. George McFarland finished his medical and dental studies in the United States and returned to Thailand in 1891 with the purpose of "healing of Siam's sick".[2] He served the cause of medical education in Thailand for thirty-five years, training many able men. The King ennobled him with the title "Phra Aht Wityakom" in recognition of his services.[3]

The missionaries naturally had evangelistic motives in providing education for the Thai. Mary Cort hoped that western knowledge would change the faith of Thai Buddhists to Christianity: "let us hope," she wrote, "that all have had their faith in Buddhism shaken."[4] Still, the education that the missionaries brought prepared Thailand for the modern world and for relations with other countries, especially those of the West. It should be mentioned here that after the mission schools were opened, numerous government schools followed, and their teachers, at least in the beginning period, were mainly

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[1]Ibid., p. 61.

[2]Bertha Blount McFarland, McFarland of Siam, ed. by George E. McCracken (New York: Vantage Press, 1958), p. 176.

[3]Wells, p. 35.

[4]Cort, p. 301.

graduates from the mission schools.

The basic motive for pursuing medical work in Thailand appeared in the words of Dr. Ernest A. Sturge who came to Thailand in 1880 to establish a hospital in Petchaburi:

> . . . our object was not only to give bodily healing to the people, but also to bring the life-giving Gospel to many who would not otherwise be reached; to break down any opposition which exists . . .[1]

It might be said that the greatest need of Thailand in those days was medical care, Dr. Kenneth E. Wells has written about the situation in the first part of the nineteenth century:

> Siam had a population of about 4,000,000 in 1829. Cholera, typhoid, dysentry, smallpox, tuberculosis and malaria were among the many diseases that kept the number small. An estimated 35,000 people died of cholera in Bangkok in 1849.[2]

How much the people appreciated the medical work of the missionaries was recorded in the words of Dr. George Bradley written two weeks after he opened his dispensary in 1835: "The sick crowd upon me, our compound being literally filled from sunrise to sunset with wretchedly diseased bodies and priceless souls who are sheep without a sheperd."[3]

In time missionaries to Thailand came to be called "mo" or doctor, and even to this day the Thai term for missionaries is "mo sornsassana" which means "doctor who teaches religion". The medical work helped missionaries to penetrate into all classes of Thai society, from the King down to his humble subjects. It was an effective instrument in breaking down anti-foreign feeling.

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[1] Ibid., p. 321.

[2] Wells, p. 1. (And several missionaries were the victim of those diseases.)

[3] Cort, p. 315.

Even King Phra Nangklao (Rama III), who strongly distrusted foreigners, came to favor Dr. George Bradley and gave him an award for his medical services.[1]

From the arrival of Dr. Gutslaff in 1828 to that of Dr. T. Hayward Hays in 1886, all medicines dispended by missionaries had been given free. But Dr. Hays believed in the policy "to be wrong and calculated to pauperize the people".[2] He believed that the patients would value the medical service more if they were encouraged to pay according to their ability. This theory was proven correct, and the mission dispensaries even became self-supporting institutions.

The hospital established in Petchaburi in 1882 was the first hospital in Thailand. Eight years later, Dr. James W. McKean established another in Chiang Mai, building on the foundation for medical work laid by Dr. McGilvary, Dr. Vrooman, and Dr. M. A Cheek. This hospital was later known as the McCormick Hospital. In 1920 the Training School for nurses was established at the McCormick Hospital and is recognized as "the third in Siam and the first outside of Bangkok".[3]

Wherever the missionaries set up their stations, a mission dispensary or hospital was established, and were highly appreciated by the people. Medical service given to the lepers was one of the most dramatic contributions of the missionaries. Dr. James W. McKean started the work for the lepers. With only small resources at first, in 1908 he transformed one hundred acres of jungle on an island about five miles from the city of Chiang Mai into "the most

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[1]Wells, p. 11.

[2]McFarland, p. 199.

[3]Ibid., pp. 198, 202.

beautiful leper asylum in Asia".[1] The government soon gave a subsidy to the hospital, and other asylums were established at government expense.

2. Church Development

As for Church development, by 1930 the Presbyterian Mission could report only 8,584 communicants.[2] For reasons already reviewed, the numerical growth of the Church in Thailand has been, and is, slow. However it is not that the mission in Thailand has been without opportunity for pursuing its evangelistic task. As Thomas and Manikam have said: "Viewed statistically, the Thai Christian Community is weak, yet in no Asian land does Protestant Christianity have more prestige".[3] The missionaries and their work have been favored by the government and the government has granted land for establishing mission compounds. When King Mongkut came to the throne in 1851, for example, he made a grant of land to the Presbyterian Mission.[4] This same King requested lady missionaries to teach in his palace, and they were permitted even to tell the story of Jesus to the ladies of his court. Said McFarland: "This favor of the court meant the favor with the people".[5] When the mission in the North was threatened, the edict of religious toleration was issued by the regent of

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[1]Wells, p. 80.

[2]Ibid., p. 141.

[3]Winburn T. Thomas & Rajah B. Manikam, The Church in Southeast Asia (New York: Friendship Press, 1956), p. 100.

[4]McFarland, p. 22.

[5]Ibid., p. 32.

King Chulalongkorn in 1870, and the King himself confirmed it in 1878.[1] When mission schools and hospitals were started, the King and members of the royal family extended their help. Dr. McFarland has recorded the favor of the government toward the mission in the nineteenth century: "The government of Siam was graciously permitting free access to all parts of the country and the missionaries were treated with marked respect."[2] In 1928 when the centenary of Protestant work in Thailand was celebrated, King Rama VII granted the use of the Royal Gardens, the government and the royal family helped in the arrangements, and His Majesty gave a notable address.[3] Many times mission institutions have been favored by royal visits.

3. Attitudes of the Missionaries

From the aforementioned facts it can be said that the mission was befriended by the Thai government in all aspects, and yet missionaries were not able to win great numbers of Thai people to the Christian faith. Aside from factors already mentioned, the attitudes of missionaries toward Buddhism and its adherents proved a serious obstacle. Mary Cort expressed her own attitude toward Buddhist temple-monasteries: "If God, today, visited his wrath upon existing Sodomites as he did upon the ancient city, many of the Wats of Siam would be appropriate sites for dead seas!" She regarded the Buddhist monkhood as the "service of Satan".[4] H. R. H. Prince Damrong wrote in his introduction

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[1]Admittedly, there were two native Christian martyrs, Noi Sunya and Nan Chai, who were executed by the Prince of Chiang Mai, Chao Kawilorot, on September 14, 1869. However, the chief factor was not religion but the political animosity of the old Prince. (Wells, p. 55.) See p. 16.

[2]McFarland, p. 31.

[3]Ibid., p. 138.

[4]Cort, p. 151.

to Dr. McFarland's book that one day he had heard a missionary saying to a Buddhist audience, "Do you not know that your religion is wrong, and can only lead you to hell?"[1] This intolerant and misguided attitude toward Buddhism did not attract the people to become converts to Christianity. The missionaries did not see any need to interpret the Gospel in Buddhist terms, instead they wanted to replace Buddhism entirely with Christianity. They did not adequately grasp the fact mentioned by Dr. Latourette that: "From infancy the Siamese were nourished in Buddhist terminology and beliefs."[2] Said Mary Cort: "What a glorious time it will be when these gorgeous temples are given up to the worship of our Lord and Savior, the pure and holy Christ."[3]

4. The Work Expands

In spite of their shortcomings, the missionaries were respected. They made every effort, according to their own lights and ability, to win souls for Christ. The first missionaries concentrated their work in Bangkok, but before 1858 Dr. McGilvary and his friend, Jonathan Wilson, made the first attempt to establish a mission station in Petchaburi, about 100 miles southwest of Bangkok. It was officially opened in 1861, with the McGilvary and McFarland families as resident missionaries. This was the first station outside Bangkok.[4]

Other new stations were opened at Pitsanuloke, 250 miles north of Bangkok; Rajaburi, near Petchaburi; Nakornsritamarat, in the southern peninsula;

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[1]McFarland, p. 3.

[2]Latourette, A History of the Expansion of Christianity, Vol. VI, p. 241.

[3]Cort, p. 152.

[4]McFarland, p. 52.

and Trang, South of Nakornsritamarat. It was the Reverend Boon Itt and Mr. Tien Pow, two Thai Christians, together with Dr. Walter B. Toy, who first established Christian work in Pitsanuloke.[1]

Christian work in Nakornsritamarat began with Nai Kurt, who had been a patient of Dr. Ernest A. Sturge, whom he met in Petchaburi on the way to Bangkok. When he was healed he had himself baptized together with his wife and a servant. Returning home, Nai Kurt started preparing himself for missionary work. He went to Nakornsritamarat with a supply of Bibles and scripture tracts and worked there as an evangelist.[2]

The most remarkable missionary in the South was Dr. E. P. Dunlap whom King Chulalongkorn greeted with the words: "My father's old friend". H. R. H. Prince Damrong said of him: "He became my personal friend and I consider him to be the true type of missionary."[3]

Mission work in Chiang Mai was started by Dr. Daniel McGilvary, of whom Dr. Wells has justly written: "Neither Carey nor Judson surpassed him in strength of faith and zeal of purpose; neither Paton nor Chalmers has outranked him in the wonders of their achievements."[4] Dr. McGilvary and his family reached Chiang Mai in 1864. In the course of 53 years in Thailand he made tours throughout the whole northern country and beyond into portions of Burma, Laos, and China, using elephants for transportation. The result of his tours was the establishment of many stations in the North. By the year 1903 there were 16 churches with 2,738 communicants. Dr. McGilvary was also the

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[1]Wells, p. 113.

[2]Ibid., p. 121.

[3]Ibid., pp. 125, 128.

[4]Ibid., p. 49.

founder of theological education in Thailand. He laid the foundation for the establishment of the Thailand Theological Seminary in Chiang Mai (which was formerly known as McGilvary Theological Seminary) though it was not until 1912 that this Seminary was established on a firm basis under the direction of the Reverend Henry White.[1] Comparing Protestant missions in the northern part of Thailand by the end of the nineteenth century, Stephen Neill declared: "The strongest mission was that of the American Presbyterians, with their greatest success among the Laos in the North of the country and their strongest station at Chiangmai."[2] By 1914, the South had 13 churches with 662 communicants while the North had 26 churches with 6,299 communicants. Latourette saw the difference between the North and South, which effected the number of converts, as follows:

> The difference is probably to be attributed to the fact that the Lao were nearer to the primitive stages of culture than were the Siamese and therefore less resistant to the advent of another religion. They were nominally Buddhist, but Buddhism sat more lightly upon them than upon the Siamese proper.[3]

It should be mentioned here that only the mission in Chiang Mai suffered persecution under the ruling Prince.[4] This began in 1869 when two Thai Christians were put to death. At the instigation of the old Prince, the Christians were falsely charged with witchcraft and with possessing evil spirits that caused catastrophes. The minds of the people were poisoned against the

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[1] Ibid., pp. 77, 89.

[2] Stephen Neill, A History of Christian Missions (Aylesbury, Bucks: Hazell Watson & Viney Ltd., 1966), p. 346.

[3] Latourette, A History of the Expansion of Christianity, Vol. VI, p. 245.

[4] See footnote 1, page 13.

Christians for some years, and there were incidents in which they were driven out of villages, and their houses were either burned down or torn apart. For example, in 1882 the prosperous Chaiwan family was charged with possessing evil spirits which caused a severe malarial epidemic in Lampun. Their teak houses were torn down by their neighbors. In 1898, Mae Seng Bun and her family were accused of witchcraft and their house was burned down. With help from Dr. McGilvary they proved that the accusers were wrong, and even declaring that the Christian religion protected them from evil spirits. The result was that those Christians who were charged with witchcraft or possessing evil spirits became stronger in their Christian faith, and those non-Christians who feared evil spirits sought protection in the Christian religion. Consequently, several new churches were established.[1]

C. Growth From Mission to Church: Pre-War Years

By the time of the outbreak of the Second World War, Thai Christians had taken long strides in the establishment of a National Christian Church. This was the result, not only of foundations laid down by missionaries but also of the zeal and sacrifices of Thai Christians, both laymen and ministers.

1. The Work of Early Thai Christian Leaders

Before the establishment of the Theological Seminary in 1888, all native Christian leaders were trained unsystematically by the missionaries with whom they worked. An exception was the Reverend Boon Itt who received his theological training in America, where he lived for sixteen years. The Reverend Boon Itt came back to Thailand in 1893 and worked among his people. It was a great loss to Thailand when he died of cholera only ten years later:

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[1]Wells, pp. 63-64.

"the loss to Siam did, indeed, seem irreparable," wrote Dr. John A. Eakin, a colleague:

> The ten short years Boon Itt worked in Siam were years of the most fruitful endeavor. His death occurred before he was forty, yet he had already become the acknowledged leader of the Christian Church in Siam. Christians and non-Christians loved and respected him, and his influence in behalf of God was unbounded.[1]

Another remarkable leader of the same generation as the Reverend Boon Itt was Mr. Tien Pow Viradhien, who had been formerly a Buddhist teacher. He graduated from the Samray School, and helped build mission work in Pitsamuloke. Unfortunately, he died of tuberculosis in 1906, when only 35 years of age. Dr. McFarland said of him that "he was one of the most promising of the young men who were just entering upon their life work as Christian men and leaders . . . He was kind-hearted and brilliant."[2] Again, this was a great loss to the mission in Thailand.

Aside from leading men there were some Bible-women who were not well educated but who were none-the-less devoutly spiritual, giving considerably to the Church in various kinds of services.

2. <u>The Raising Up of Thai Leadership</u>

When the Theological Seminary was first established in 1888, the churches in Thailand had hoped for national leaders who would be trained theologically in their own land and its circumstances. And another organization which helped to prepare national leadership was the Conference of Christian Workers which started in 1906, an association of which the Reverend Kim Heng

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[1]Quoted in McFarland, p. 295.

[2]<u>Ibid</u>., p. 285.

Mangarapan became the first Thai president in 1914. Thai national leadership was numerically small. In the North between 1896 and 1912 there were only four ordained men.[1] The goal of the mission was of course, to establish a self-supporting, self-governing, and self-propagating national church. And the missionaries well recognized that the problem of establishing such a church was a problem of training leaders. As late as 1928, Dr. McFarland was writing:

> The crying need of our time is to urge and speed up the development of national initiative and leadership, to give all training of it, and put all needed pressure on the nationals to take a large share.[2]

National leaders also realized the necessity of having a national independent church. Boon Itt himself said on the occasion of a welcome for the Reverend Arthur J. Brown:

> It will be readily understood that our people would like to have the management of their own affairs, in religion as well as in other matters, free from foreign domination; but . . . we do not propose to grasp the reins of control.[3]

However, while it was widely recognized that the Thai Church needed theologically trained leaders, there was a serious financial problem. The Theological Seminary floundered around 1895 when the Presbyterian Board decided to adopt the Nevious Method under which national Christian groups were expected to become immediately self-supporting. "The pastors-to-be, seeing no hope of a living wage, turned to other occupations."[4] This caused the closing of the Theological Seminary for eight years.

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[1]Wells, pp. 76, 134.

[2]McFarland, p. 296.

[3]Ibid., p. 300.

[4]Wells, pp. 76-77.

The recruitment of leaders for schools and hospitals was not as difficult as for the Church, and these two institutions quickly gained self-support.

3. The Establishment of the National Church

There were three major factors that led both nationals and missionaries to work for the establishment of a National Church. First, the economic depression, which began in 1929, minimized financial support from both within and outside the country. Second, the rise of nationalism which pressured for the nationalization of all foreign institutions. And third, the general drift towards the Second World War which made foreigners generally more suspect. These factors hastened the formation of a National Church. In 1929, John R. Mott, the chairman of the International Missionary Council, came to Thailand and called a meeting of Christian leaders to discuss the findings and applicability of the 1928 Jerusalem Conference of the International Missionary Council. The Mott meeting further inspired church leaders to look forward to the formation of a National Church and constructive steps were taken in that direction.[1]

In January 1930, a Siam National Christian Council was formed, composed of seven Thai nationals and seven missionaries. In the same year the Presbyterian missionaries met in Chiang Mai and discussed "The Making of a Practical Independent Church". The following year the national leaders met to consider the same subject and the formation of a National Church was officially proposed. On October 19, 1932, the request of the National Christian Council

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[1] Ibid., p. 138. Two representatives from Thailand were sent to the Jerusalem Conference in 1928, the Reverend Chareon Sakulkan and Miss Lucy Starling.

to release the North Siam and South Siam Presbyterians was granted by the Synod of New York. During this time two national leaders made visits to nearly all the mission stations explaining the nature of the proposed National Church to the congregations.[1]

The first General Assembly of the new church was held between April 9 and 11, 1934, supported by the National Christian Council. The Reverend Boon Mark Gitisan as Assistant Stated Clerk, and Acharn Leck Taiyong as Treasurer. The Assembly adopted a constitution and chose the name "The Church of Christ in Siam" (later called Thailand). It was composed of "the predominant Presbyterian bodies, Siamese and Chinese, and the Chinese Baptists".[2]

The general situation of the Church of Christ in Thailand right after it was organized is suggested by the following information: the total church membership numbered 8,713; the editor of the Sunday School Lessons was a Thai; a Christian Women's Association consisting of four groups in Bangkok, held monthly meetings, and similar groups existed in Chiang Mai and elsewhere; a Temperance Society founded in 1918 by Mr. C. L. Maylott of Bangkok Christian College, had 5,000 members; and there were nine Christian Endeavor Societies in Bangkok.[3]

From this time on, more and more national workers were called upon to take the place of missionaries, and the Church began to realize the ideal of self-government, self-support, and self-propagation. Nationals were sent

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[1] Ibid., pp. 142-143.

[2] Latourette, A History of the Expansion of Christianity, Vol. VII, p. 325.

[3] Wells, p. 155.

abroad for higher education and attendance at international conferences. Between 1931 and 1936, nine men and women were given scholarships for study abroad in theological seminaries, medical schools, and schools of education. In 1938, when seven delegates were sent to the International Missionary Council Conference at Tambaram, India, five of them were nationals. Thus were nationals becoming equipped and prepared for leadership.[1]

4. Critical Formative Period

The life of the Church of Christ in Thailand between 1934 and 1946 passed through a critical period of formation. When the National Church came into existence in April 1934, Mrs. Bradley McFarland wrote: " . . . some have felt the organization was premature, . . . the leaders (nationals) are not yet fully trained for their new responsibilities and new tasks."[2] What the new-born Church needed badly was adequate, well-trained leaders, but unfortunately the economic depression minimized financial support. Available funds for higher education at home and abroad were limited. Between 1931 and 1941, only fourteen men and women were granted scholarships for study in Bangkok and abroad. Another circumstance was the decrease in the number of the Presbyterian missionaries from 102 in 1929 to 68 in 1939.[3]

In spite of lack of leadership, the Church of Christ in Thailand assumed more and more ministrial responsibilities. The Mission leased their stations and hospitals one after another to the Church. Despite the burdens

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[1]Ibid., p. 146.

[2]Bertha Blount McFarland, "The Siam Mission and the Church of Christ in Siam" (paper presented at the meeting of American Presbyterian missionaries in Thailand, 1934), p. 1. 7 pp., mimeographed. A copy available at Thailand Theological Seminary, Thai Church History Project File, Chiang Mai.

[3]Wells, pp. 142, 146, 147.

of Depression, the McCormick Hospital was able to train medical assistants for the government in 1935 and 1936. Mission schools grew in size despite financial cutbacks and the withdrawal of missionary teachers from school staffs. Some mission schools were even able to provide teacher-training for the nation's teachers. Dr. Wells has written:

> In the period of 1920-1940 when training schools for teachers were few, Wattana and BCC in Bangkok and Dara Academy and Prince Royal's College in Chiangmai took the lead in conducting annual conferences for teachers.[1]

5. World War II

When the war broke out in 1941, all missionaries, except French and Italian Roman Catholics, left Thailand.[2] The Protestant Churches were now left entirely in the hands of nationals and their efforts. Thailand was allied with Japan, though there was an anti-Japanese underground movement. Japan aimed to bring all East Asia within her political and economic orbit, and sought the eradication of western influence and culture. When the Japanese came in therefore, they aroused nationalism and anti-Christian feelings against the West and the missionaries. Naturally, native Christians, together with their organizations and programs, were affected. Dr. Wells wrote, "Thai who spoke English and were Christians were suspected of being less than sympathetic to the Japanese viewpoint".[3] Christians were suspected of not being loyal citizens and active measures were taken to persuade them to

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[1] Ibid., p. 153.

[2] Latourette, A History of the Expansion of Christianity, Vol. VII, p. 326. "Roman Catholic missionaries, being chiefly French and Italian, were probably not at first placed under such close restrictions. Yet a resurgent Buddhism, associated with Thai nationalism, was putting limitations on Roman Catholic public meetings."

[3] Wells, p. 160.

renounce their religious faith. Those who were employed in the Government and the schools were forced to resign if they refused to renounce their Christian faith. The Protestant Churches and mission schools were closed or greatly restricted, and Christian teachers were denied employment in other schools. This pressure did cause some Christians to renounce their faith, but many of the individuals who did so under duress later came back to the Church.[1] Some Christians were threatened or jailed; and there was some loss in membership, particularly where congregations had inadequate leadership. The mission hospitals were put under the control of the Government. Worship was greatly restricted. The reason behind the pressure from the Thai Government was, as Dr. Wells put it, "because the Japanese military were calling the tune, the Thai leaders felt constrained to bring pressure upon Thai Christians to renounce their religious faith as proof of their support of national policy." However, "anti-Christian pressure eased when Japan's military fortunes began to wane, notably in 1944, and churches were turned back to their congregations."[2]

The effects of the war were great, both in spiritual and material aspects. The organization of the Church of Christ in Thailand, an infant who needed special care, was badly affected by the pressure of the war. Even so, in the midst of the tragic situation, the Church achieved real independence and self-direction. It was a hard and bitter experience, but because of it the Church came of age. Said Thomas and Manikam: "The Japanese opposition to Christianity in Thailand forced the Thai to depend upon their own resources,

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[1] Ibid., pp. 160-161.

[2] Ibid.

spiritual and material. They survived, but not without scars."[1] This event had prepared the Church for more self-government and the General Assembly of the Church met every year during the occupation, except in 1945, when intensified allied bombing prevented the scheduled meeting.[2]

The missionaries returning to Thailand after the war confronted a greatly changed Church situation in which national Church leaders were to play an even more significant role than had been the case before the war.

D. Growth From Mission to Church: Post-War Years

The Second World War was a time of trauma, dislocation of Church life, and disruption of the ministry of foreign missionaries. After the War the Christian religion, institutionally, was in a sad state of disrepair, and for its reconstruction it drew heavily on resources both from within and outside of Thailand.

The Early Post-War Years

The life of the Church of Christ in Thailand in the years after the war and up to the year in which formal integration with the American Presbyterian Mission in Thailand took place (1957) was a period of reconstruction. The Church entered new circumstances and a new relationship with the "Mother Church", the Presbyterian Mission. This period was fully as important as the first period of formation.

Return of the Missionaries

On December 5, 1945, the Church sent a cable to the Presbyterian Board Foreign Missions in New York asking that missionaries hasten their return.

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[1] Thomas and Manikam, p. 97.

[2] Latourette, Christianity in a Revolutionary Age, Vol. V (New York and Boston: Harper and Row, Publishers, 1962), p. 344.

The reason for the request was not merely the need for personnel and financial support, but also their authority. For legal reasons, the titles to mission schools and hospitals, and to some of the land on which churches stood, were held by the Presbyterian Board. During the war the Thai Government had taken over mission property and it would return these only to mission representatives. It was unfortunate for the Church that it had not been given the legal status that would enable it to own property. The problem of titles to mission property is still a thorn in the flesh of the Church of Christ in Thailand.

The immediate task of the missionaries on their return was to receive back their property (in some ten stations) and to rehabilitate it for the use of the Church.

Early in 1946, just before the missionaries returned, the General Council of the Church decided that when the missionaries came the Church would carry on its work parallel with that of the Mission. The Church would cooperate with the Mission but it would retain freedom of action. At this time the Reverend Puang Akkapin was elected moderator to succeed the Reverend Prasok Chairat who resigned.[1]

In February 1946, the missionaries returned to Thailand in the persons of the Reverend and Mrs. Paul A. Eakin and Dr. and Mrs. Edwin C. Cort. The Reverend K. E. Wells was the first missionary to return to Northern Thailand, on March 15, 1946. He received back the Chiang Mai mission residences and schools in the North while Dr. E. Cort took charge of the hospitals. Mr. Eakin took care of the mission property in Bangkok and in the South.

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[1]Wells, pp. 162-163.

3. Rehabilitating Property and Schools

The task of rehabilitation, especially of the damaged school buildings, was enormous, and was hampered by the lack of materials and inadequate transportation. It was said that in 1946 there were only five, and then three, operable locomotives in Northern Thailand.[1] The people suffered a lack of medicines for tropical diseases, for, as Dr. Chinda wrote: "The war had brought such shortages in medicines that diseases like malaria were once more rampant, and atabrine was selling for as much as twenty U.S. cents a tablet."[2]

Another challenge which confronted the Church after the war was the demand for education at the primary and secondary levels. The mission schools thus needed both rehabilitation and expansion. Whereas the Protestant schools had had about 5,000 students in 1940, they had over 15,000 by 1957, and even then not all applicants could be accommodated.[3]

4. Aid from Abroad

During the War, the infant Church did not sit still in hopeless resignation. As much as possible it helped itself with all strength, as Dr. Latourette wrote:

> The congregations kept in touch with one another through messages and messengers. They increased the number and financial support of Thai evangelists and raised funds to aid Christian schools destroyed by Japanese bombings and to purchase medicines for sick soldiers.[4]

Even so, the damage was too heavy for the Church's post-war resources and aid

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[1] Ibid., pp. 163-164.

[2] Chinda Singhanet, Dr. Cort of Chiang Mai (Bangkok: The Church of Christ in Thailand, 17 pp., 1962), p. 16.

[3] Wells, p. 168.

[4] Latourette, Christianity in a Revolutionary Age, Vol. V, p. 344.

from abroad was necessary. Aid came through the Presbyterian Board which appropriated 425,000 U.S. dollars for repairs and rehabilitation. One of the most spectacular gifts which came through the Board was a fully equipped 500 bed field hospital. This equipment was divided among the needy mission hospitals. In 1946 and 1947, Church World Service sent nineteen shipments of relief materials valued at 500,000 U.S. dollars to cover a five-year period of advance beginning in 1948.[1]

. Preparing Leadership

Along with building repairs, the Church and Mission took an action on preparing leadership. During the war years, students could not go abroad, and McGilvary Theological Seminary was closed. Consequently, by 1946 there was a lack of young, well-trained Christian leaders in every field of Christian work. To meet this need, the Mission provided funds for students to study in Bangkok or abroad. The Seminary was reopened in 1948 under the leadership of the Reverend Herbert Grether. The Church also hoped that leadership would come out of the Student Christian Center in Bangkok, which, under the directorship of the Reverend Ray C. Downs, was opened in 1953 with a purpose to "conserve and develop the commitment to Jesus Christ of Christian students" in the universities.[2] Mr. Downs has written that,

> During this post-war period more than 100 Christian students have been provided with scholarships for university education within Thailand, and almost as many have had an opportunity to pursue graduate study abroad.[3]

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[1]Wells, pp. 164, 179.

[2]Student Christian Center, "Annual Report, 1962" (14 pp. mimeographed, 2), p. 2. Copy available at Thailand Theological Seminary, Thai Church tory Project File, Chiang Mai.

[3]Downs, p. 45.

6. Rural Work

The result of a rural survey by Dr. C. C. Zimmerman, then associate professor of sociology of the University of Minnesota, appeared in the form of various rural development projects.[1] The Chiang Rai Rural Farm Project was started in 1949 under the directorship of the Reverend Forrest Travaille. It had a three-fold purpose: to increase farm income by increased productivity; to form a progressive rural community with school and church; and to make a demonstration of mechanized farming for the benefit of other communities. Sixty Christian families participated initially, and about eight years later this project gave increasing evidence of success.[2]

7. Work With Youth and Women Groups

The Youth work was begun and carried on by the Reverend John L. Eakin and the Reverend Wichean Wattakeechareon.[3] Youth conference grounds were established at Hua Hin and Chiang Mai through the efforts of both nationals and missionaries. In 1954 the three-story Church Headquarters Building in Bangkok was dedicated; a part of the expense of construction having been given by the Presbyterian Board. Almost immediately afterwards, the Audio-Visual Division came into existence under the directorship of the Reverend Ernest L. Fogg. In the same year the Department of Christian Education and Literature was organized, and Dr. K. E. Wells became the director. He was assisted by Miss Sarah Wylie who was transfered from China in 1949 and assigned to Christian Education

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[1]B. B. McFarland, p. 236.

[2]Wells, p. 180.

[3]The Reverend Wichean was elected General Secretary of the Church of Christ in Thailand in 1966 and re-elected in 1970.

work. She introduced the Faith and Life Curriculum, and by 1953 had made much progress in putting that material into Thai. The war ended with no stocks of Christian publications on hand, not even hymnals. The Reverend Paul Eakin and Acharn Sarun Chairat were given the task of producing printed materials for use in Sunday Schools and churches.[1]

One of the admirable groups which emerged in the Church at this time was the Christian Women's Association. In 1950, the various societies of Christian Women held a meeting in Chiang Mai and founded this Church-wide Association. Nang Sudsawad Wacharakiet was elected its first president. The two people who more than any others brought this organization into being were Mrs. H. W. Ryburn and Miss Jeanne Bellerjeau who had arrived in 1949. In 1954 Miss Midre Chermudhai became promotional secretary of the Women's Association, and together with Miss Bellerjeau she visited various Christian Women groups and united them into a close fellowship.[2]

8. Educational and Medical Work Restored

In the field of education, 1953 saw the Department of Education established. Teachers were sent abroad, and national leadership and management emerged. In 1957 this Department had charge of twenty schools with an enrollment of 15,899 pupils. The desire of the Church and the Mission to have a Christian University in Chiang Mai was not realized. Said Dr. Wells:

> The Presbyterian Board was willing to establish a Christian University in Chiang Mai, and appropriated fund for this purpose. The people of Chiang Mai were enthusiastic at the prospect, and the Nimahaeminda family offered suitable land, free for a campus. There was, however, no pro-

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[1]Wells, p. 186.

[2]Ibid., p. 181.

vision in Thai law for the establishment of private Universities, and between 1947 and 1950 no cabinet was willing to back such a law.[1]

If this proposal had been made during the reigns of King Rama V or King Rama VI the result would probably have been entirely different.[2]

With regard to medical work, hospitals were repaired and one more hospital was added; Bangkok Christian Hospital was formally opened on December 3, 1949, by the Prime Minister of Thailand. Generally speaking, medical work also gradually came under Thai management; but the shortage of doctors led to the closing of the Nan Hospital in 1956. By 1957 the Department of Medical Services of the Church reported that there were eight hospitals, twenty-two national doctors, five missionary doctors, three missionary nurses, seventy-one national nurses, and 327 beds, not counting those in the Leprosy Hospital.[3]

. Evangelistic Work

Evangelistic work was carried forward by the Reverend Puang Akkapin, who was described as "a tower of strength among Thai Christians during the occupation")[4] and the Reverend Tongkam Pantupongse. For a decade after the war they visited Christian communities holding seven-day evangelistic services. Their preaching tours, with the use of films, greatly increased church membership. Thomas and Manikam wrote that, "Under his (the Reverend Puang) guidance,

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[1] Ibid., pp. 167-168.

[2] There was a rumor that if the government allowed the Mission to establish a Christian University, the Chinese in Thailand might follow suit. This was undesirable.

[3] Wells, pp. 187, 189.

[4] Thomas and Manikam, p. 45.

n evangelistic campaign was started that has almost doubled the membership of he churches. Thirty-nine new congregations have come to birth."[1] Perhaps it as not that much for statistics show that in 1947 there were 72 churches with 1,756 communicants, while by the end of 1957 there were 119 churches with 7,284 communicants, and about 23,333 constituents including children.[2]

0. Relations of Church and Mission

In 1946 the Presbyterian Board sent a deputation consisting of six ersons to obtain information on post-war needs and plans. The result of their our was the Planning Conference held in November in Bangkok. Church leaders, issionaries and the deputation were present. This Conference discussed six ubjects: Literature and Literacy, the Economic Status of the Church, General nd Theological Education, Medical Work, Evangelism and Nurture of the Church, nd Church-Mission Relations and the Use of Restoration Funds.[3]

At this Conference, the leaders of the Church asked for the replace- nt of missionaries who had retired or resigned plus some new missionary ersonnel. To meet this request, the Presbyterian Board sent eighty-three new issionaries in the period 1946-1958, twenty of them coming from China after 49.

The Planning Conference also called for the establishment of a Joint visory Council consisting of the members of the Executive Committee of the

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[1] Ibid.

[2] Dr. Wells, p. 190., gives these figures. But, E. H. Cressy in A Pro- am of Advance for the Christian Movement in Thailand (Bangkok: The Church of rist in Thailand, 1959), p. 13., gives different figures, saying that by 1957 e Church had a total membership of 17,000. In his book, Christianity in a volutionary Age, Vol. V, p. 345., Dr. Latourette mentioned that there were ,737 communicants in the Church which approximates the figures given by omas and Manikam.

[3] Wells, p. 171.

urch, and the Executive Committee of the Mission. Under this Joint Advisory uncil a series of Joint Advisory Committees were to be set up, comprised of ual members of nationals and missionaries dealing with various fields of urch work.

In 1948, the Mission was re-organized but without any intention of following an independent course. Between April 29 and May 1, 1948, the missionies held a Planning Conference in Chiang Mai to which the Thai Church was nvited to send fifty delegates. The aim of this Planning Conference was "to nsure that the Church and the Mission work together in . . . loyal service of he Church."[1]

Joint Conferences of the Church and the Mission were held in Chiang Mai n November 1948 and in December 1950. In these conferences the Mission proosed that its Property Committee become a Church-Mission Property Committee, nd the evangelistic funds of the Mission be turned over to the Church for isbursement.

In 1952, Dr. John Coventry Smith, a high official of the Presbyterian oard, visited Thailand and stated that it was the Board's policy to turn over o the Church in Thailand all property, except missionary residences, as soon s legal safeguards could be established. Accordingly, in 1957 a "Foundation" as incorporated which obtained the legal right to hold property, beyond the sual restricted amount, on behalf of the Church. This was a very important vent in the life of the Church.

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[1]Ibid., p. 172.

The Joint Advisory Council was renamed "The Council of the Church of Christ in Thailand and Affiliated Missions" in 1954 after missionary representatives from the American Baptist, Disciples of Christ, United Church of Christ in the Philippines and the Maburger Mission decided to unite their efforts with the Church in Christian service.

In this period major responsibility for administration quickly shifted to the hands of the nationals. By 1956 very little responsibility or independence of action was left to the Mission.

1. Integration of Church and Mission

In 1956 the Lake Mohonk Conference called by the Presbyterian Board was held in the United States, three representatives being sent from Thailand: the Reverend Leck Taiyong, Dr. H. W. Ryburn, and Dr. K. E. Wells. Of this conference, Dr. Wells reported:

> . . . the Board asked the nationals from sixteen countries to make policy decisions, and it restated its intention to put appropriations and personnel under the direction of national churches as soon as practicable.[1]

After the Lake Mohonk Conference, plans were made for an Integration Conference in Bangkok. The integration of the American Presbyterian Mission in Thailand was a significant event both for the Mission and the Church. It meant that the Church had come of age and had assumed full responsibility. It also meant that the Mission had come to realize that it must decrease so that the indigenous Church might increase. With integration the story of the American Presbyterian Mission in Thailand reached its climax. The Mission was

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[1] Ibid., p. 191.

ssolved and its members integrated into the Thai Church. No longer was the ssion a distinct group making decisions; and missionaries became fraternal rkers within the Church of Christ in Thailand. Dr. Horace W. Ryburn, a eld Administrator, later a Field Representative, deserves major credit for inging this historical event to pass.[1]

From August 17, 1957 onwards, the Church of Christ in Thailand has ken full responsibility for the Christian mission in its own land.

2. Developments in Church Structure

The Church of Christ in Thailand is comprised of 12 districts scattered roughout the country as follows:

First District - Chiang Mai, Lampun

Second District - Chiang Rai

Third District - Lampang

Fourth District - Prae, Uttaradit

Fifth District - Nan

Sixth District - Bangkok, Pitsamuloke

Seventh District - Chinese (non-geographical)

Eighth District - Petchaburi and areas north and south

Ninth District - Nakornsrithamarat

Tenth District - Karen (mainly in Chiang Rai)

Eleventh District - Nakorn Pathom and adjacent areas

Twelfth District - Chinese (Baptist tradition, mainly in Bangkok)

e first nine sprang from the Presbyterian tradition, while the Tenth and lfth came from the Baptist tradition, and the Eleventh from the Christian

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[1]Ibid.

hurch (Disciples of Christ) tradition. Four districts will be discussed here ecause of their special natures.

a. The Seventh District.--The Seventh District is composed of Chinese-peaking congregations, the fruits of the American Presbyterian Mission in hailand. The oldest church among them is the Sapan Luang Chinese Church (Yellow Bridge Church) in Bangkok, which was organized in 1896.[1] In 1919 the everend and Mrs. Albert G. Seigle arrived in Thailand and were assigned to ork among Cantonese-speaking Chinese who were at that time members of the watow-speaking congregation of the Sapan Luang Chinese Church but were able to nderstand both the Cantonese and Swatow dialects.[2] This group formed the athorn Church in 1932 as the Sixth Church of the Presbytery of Bangkok. hen the Church of Christ in Thailand was organized in 1934, this Sixth Church ecame a member of the Seventh District of the Church of Christ in Thailand.[3]

By the end of 1957 this district had seven churches, two of these in angkok and others scattered throughout Thailand. In addition, there were hree Christian chapels. The total number of communicants was 1,444.[4] There re three co-educational schools, the Loyal School supported mainly by the athorn Church, and Christatham Witaya School and the Ekamai School supported

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[1]Wells, pp. 134-135.

[2]Albert G. Seigle, "Future Milestones in the History of the Sathorn urch," In Commemoration of the Establishing of the Sathorn Chinese Church, venth District of the Church of Christ in Thailand and the Forty Years of rvice of the Reverend and Mrs. A. G. Seigle 1919-1959, Thanksgiving Issue angkok: The Sathorn Church, 1960, printed partly in Chinese, Thai and glish), p. 19.

[3]Horace W. Ryburn, "The Rev. and Mrs. Albert G. Seigle," Ibid., p. 1.

[4]Wells, p. 182.

inly by the Sapan Luang Chinese Church. In addition, the Bangkok Institute Theology has been supported mainly by this district.[1]

The latest statistics of the Seventh District show that by the end of 70 there were eight churches, nine Christian chapels, and a total of 1,777 mmunicants.[2] Most of the churches and Christian chapels began their minis- ies in the Chinese language. They continue to offer services in Chinese, but some churches offer simultaneous translation into Thai, "to meet the needs youth who are being educated in Thai".[3]

b. The Tenth District.--The Tenth District churches are Karen congre- ions, one of the hilltribe minorities in Thailand. Christian work among ens in Thailand began as early as 1880 when the Burma Baptist Convention eign Mission sent three Bassein Sgaw Karen evangelists to evangelize Karens the North. This mission continued its work among Karens and other hilltribes Chiang Mai, Chiang Rai, and Lampang provinces until the Second World War rted in Asia. The last missionary of this mission, Thra Loo Shwe, described situation as follows: "In 1942, when the Second World War started in this of the world, the Foreign Mission work had to stop abruptly and now ing apparently remains."[4] Karen churches were weakened. Not until 1950 they strengthened by the arrival of the Reverend and Mrs. A. Q. Benschoten,

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[1]see section on Bangkok Institute of Theology, page . . .

[2]The Church of Christ in Thailand, ข่าวคริสตจักร, [Church News], (January,), p. 5.

[3]Ryburn, "The Fiftieth Anniversary Celebration of the Sathorn Church," sgiving Review Celebrating the Fiftieth Anniversary of the Sathorn Church e 7th District of the Church of Christ in Thailand (Bangkok: The Sathorn h, 1970, partly printed in Chinese, Thai and English), p. 20.

[4]Thra Loo Shwe, "The Karen People of Thailand and Christianity," (un- shed manuscript intended to be printed as a book, 51 pp., mimeographed, , pp. 39, 43. Copy available in the library of Thailand Theological ary, Chiang Mai.

issionaries from the American Baptist Mission. They came to work in the Karen illages along the border of Chiang Rai province, and eventually they made heir home there.[1]

The Christian mission work among the Karens and other hilltribes took a wider scope when the American Baptist Mission reopened its mission in hailand in 1952 on the arrival of the Reverend and Mrs. Carl M. Capen from ina. A number of missionaries were added, until in 1954 there were thirteen d the mission was formally organized. This mission became an affiliate member the Church of Christ in Thailand in 1955. Even though it did not commit self to the union with the Church, it has worked in cooperation with the urch on several projects: Bangkok Institute of Theology, the supervision of aching in church-related schools by Miss Allison Osborn, the assistance given the McCormick Hospital by Dr. and Mrs. John Bissett[2], and the participation salary support of a seminary faculty member from Japan and part-time faculty istance from a number of missionary residents in Chiang Mai. Moreover, this sion recognized the right of each Baptist Church to determine its relation, any, to the Church of Christ in Thailand.[3]

In 1953, four Karen churches in Chiang Rai formed the Tenth District of Church of Christ in Thailand. Formerly, these four churches were under the sdiction of the Second District in Chiang Rai, the Church of Christ in

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[1]Wells, p. 207.

[2]Dr. and Mrs. Bissett worked under the American Baptist Mission from to 1961. In 1967 they came under the employ of the Commission on Ecumeni- Missions and Relations and are at present working at McKean Rehabilitation itute for Leprosy Patients.

[3]Wells, p. 208.

hailand.[1] Two years later, 1955, the Karen Baptist Convention came into being ith three associations: Chiang Mai, Chiang Rai and Mae Sariang. The statis- ics show that in 1957 there were twenty-three Karen churches with a total umber of 1,560 communicants outside the Church of Christ in Thailand, and the enth District had six churches with 369 communicants.[2]

In 1958, two Lahu churches joined the Tenth District, but they left n 1971. As of July, 1971, this district had seven churches, four in Chiang ai, two in Lampang, and one in Chiang Mai, with a total of 881 communicants. r. Tong Luglam is its moderator.[3]

The Karen Baptist Convention, with the assistance of the American aptist Mission, established the Leadership Training Center at Huay Kao, iang Mai, in 1962. Two years later, 1964, its name was changed to the Center r the Uplift of Hilltribes. Agricultural courses were added to the regular ible courses. In 1968 courses on handicraft, leather tanning, and wood-work re taught there. From the beginning the Center has been headed by Karen adership, Rev. Tongkam Songsaeng (1962-1968), and Mr. Boonsong Akkaenyeng 968-). Most of the leaders in the Karen and Lahu churches are from this nter, except the Reverend Tongkam Songsaeng who graduated from Thailand ological Seminary in 1964 with his B. Th. degree.

With the support from the American Baptist Mission, the Karen Baptist nvention directs two primary schools, one each in Chiang Rai and Mae Jam,

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[1]Interview with Rev. Tongkam Songsaeng, General Secretary of Thailand tist Council, January, 1972.

[2]Wells, pp. 190, 208.

[3]The Church of Christ in Thailand,"รายงานจากคริสตจักรที่ ๑๐[Report from the th District]," 1 p., mimeographed. Report submitted to the Administrative ncil of the Church of Christ in Thailand, met on July 23-24, 1971. Copy ilable on file at the Church Headquarters Office, Bangkok.

hiang Mai. These schools are open to both hilltribes and lowlanders. There s one hospital at Mae Sariang, three hostels (for those hilltribe students ho study in secondary schools and colleges), one each at Mae Sariang, Chiang ai city, and Chiang Rai. The Tenth District shares in the benefits of these nstitutions.[1]

For the matter of administration, the Thailand Baptist Council was ormed in 1970, comprised of the Chinese Baptist (Twelfth District of the urch of Christ in Thailand), the Karen Baptist Convention, the Lahu Church, d the American Baptist Mission in Thailand.

By the end of 1971, there were thirty-eight Karen churches with 252 communicants outside the Tenth District, and about 800 Lahu Christians. his interview, the Reverend Tongkam Songsaeng shared his vision that in the ry near future all Karen and Lahu churches would be part of the Church of rist in Thailand through the Tenth District.[2]

c. The Eleventh District.--The churches and chapels in the Eleventh strict are located at Nakron Pathom, Rajaburi, and Cholburi provinces. y are the work of the United Christian Missionary Society which is comprised the Churches of Christ in Great Britain, the American Christian Church sciples of Christ), and at one time, the United Church of Christ in the lippines.[3] The Christian Mission began in this area in 1903 on the arrival

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[1]Interview with Mr. Songsaeng, January, 1972.

[2]Ibid.

[3]Wells, Supplementary Chapters XII ("Expanding Agencies of the Church, -1966") and XIII ("Christian Organizations, a Wider Perspective"), intend- or a new edition of his History of Protestant Work in Thailand, 48 pp., script, 1967, p. 35. Copies on file at Thailand Theological Seminary, Church History Project, and the Church of Christ in Thailand, Christian ation and Literature Department, Bangkok.

the Reverend Alfred Hudson and the Reverend Percy Clark of the Churches of ist in Great Britain. They began to work first among the Mons living ng the river near Nakorn Choom, Nakorn Pathom. Three years later, 1906, Reverend Clark got married, and they moved to Nakorn Pathom city. In 1910 y were strengthened by additional missionaries, Dr. and Mrs. R. Halliday their daughter Esther. Doctor and Mrs. Halliday worked with the Clarks il 1922 when they returned to Burma, but Miss Esther Halliday remained il she retired in 1953.[1]

Under this mission, two schools, one for boys and one for girls, and spital were established at Nakorn Pathom, and a clinic at Cholburi. The stian work in this area was strengthened by the arrival of missionaries the American Christian Church (Disciples of Christ) and the United Church Christ in the Philippines in the 1950's. By the end of 1957 the statistics ed that there were two churches with 198 communicants. Two co-educational ols were added.

In fact, this mission (Churches of Christ in Great Britain) had been ing very cooperatively with the American Presbyterian Mission in Thailand the beginning. When the National Church was conceived in the early 1930's, epresentatives from Nakorn Pathom joined the committee on a "Siam National tian Council". However, this mission did not join the Church of Christ ailand which was formally organized in 1934.[2]

In 1957, churches under the United Christian Missionary Society joined rm the Eleventh District of the Church of Christ in Thailand, and in 1962

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[1]Wells, 1958, p. 198.

[2]Ibid., pp. 142-144.

is society integrated with the Church of Christ in Thailand.[1]

The Eleventh District churches practice baptism by immersion and emasize lay-ministry. Fraternal workers from this society have been members the faculty of Thailand Theological Seminary since the 1950's. By the end 1970, the Eleventh District had three churches and ten Christian chapels th a total of 532 communicants.[2]

d. The Twelfth District.--This district was formed in 1959 and consted of two churches from the Seventh District, the Maitrichit Chinese ptist Church in Bangkok and the Hua Kun Chae Baptist Church in Cholburi.[3] e of the reasons for this amicable division is that these two churches have d the "Baptist" tradition which practices baptism by immersion while other urches in the Seventh District have had the "Presbyterian" tradition which serves baptism by sprinkling.[4]

Two years later in 1961, two other churches joined this district, the thel Church in Bangkok and the Yala Baptist Church in South Thailand. In 70 there were eight churches, five in Bangkok and one each at Nontaburi, lburi and Yala, and there were three Christian chapels, one each at Thonburi,

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[1]The Church of Christ in Thailand, ข่าวคริสตจักร [Church News], nuary, 1963), p. 4.

[2]The Church of Christ in Thailand, ข่าวคริสตจักร [Church News], nuary, 1971), p. 5.

[3]The Church of Christ in Thailand, " รายงานการประชุมสภาคริสตจักรใน ะเทศไทย 1959-1962 [Report of the General Assembly of the Church of ist in Thailand, 1959-1962]", mimeographed, 1962, p. 41. Copy available Thailand Theological Seminary, Thai Church History Project, Chiang Mai.

[4]Maitrichit Chinese Baptist Church, "ขอตั้งภาคใหม่สำหรับคริสตจักรจีนภาคที่ ในประเทศไทย [A Proposal for the Establishing of the new Tenth nese District in Thailand]," 2 pp., typescript, 1954, p. 1. Copy available Thailand Theological Seminary, Thai Church History Project, Chiang Mai.

ntaburi, and Samutsakorn. By the end of 1970, the total number of communi-
nts was 924.[1] There have been three ordained pastors, one of these has had
regular seminary training and the other two have had Bible training.

The Twelfth District churches are self-supporting. There are two
munity centers conducted by this district, the Christian Community Center in
gkok (1957) which is receiving four-fifths of its annual budget from the
rican Baptist Mission, and the Christian Community Center at Thonburi (1965)
ch is receiving three-fifths of its annual budget from the same mission.
re are four schools, Sangprasert Kindergarten School, Maitrichit Christian
ool, Sammuk Christian Academy, and Mahachai Christian School. The first
ee are run mainly by the Maitrichit Church and another by the whole district.

Most of the congregations of this district use Chinese language in
r services. Occasionally the Thai language has been used, but with trans-
on into Chinese. Exceptions to this rule are the Nontaburi Christian
el which uses only Thai, the Church Thailand Christian Fellowship uses
Chinese, and the Community Church uses Thai and English.

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[1]The Church of Christ in Thailand, the Twelfth District, The Directory
he Churches of Twelfth Pahk C.C.T. (Bangkok: The Twelfth District, 27 pp.,
, printed in Thai, Chinese and English), pp. 1-27.

CHAPTER II

EVANGELISM

A. Evangelism in the Church

Evangelistic mission is the central task of the Church. The Church of rist in Thailand is the product of the evangelism of the Church in the West; in turn the Thai Church evangelizes. The Christian minority in this pre-inantly Buddhist country constantly bears in mind its obligation to share light of the Gospel with non-Christians.[1] The idea that Buddhists must vert to Christianity for their salvation is still common among Thai Chris-ns though that conviction is probably not as strong now as it was with the st two Protestant missionaries who began to preach in 1828. The Constitu-n of the Church of Christ in Thailand written in 1934, revised in 1941, 2, and rewritten in 1969, declared a threefold objective for the Church: become self-supporting, self-governing, and self-propagating, so that the gdom of God may be established in everyone's heart.[2] It is clear that ding converts and establishing congregations are given top priority in the rch.

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[1]In May, 1970, the Moderator of the Church of Christ in Thailand, the rend Charoon Wichaidist, said to the writer that the evangelistic mission the heart and soul of the Church, and the Church must grow in numbers ugh the conversion of non-Christians.

[2]The Church of Christ in Thailand, ธรรมนูญการปกครอง บทวินัย และ งคับการประชุมแห่งคริสตจักรในประเทศไทย Constitution, Codes and Rules of tings of the Church of Christ in Thailand (Bangkok: The Church of Christ Thailand, 1952), p. 1.

Department of Evangelism, Church of Christ in Thailand

Prior to 1934, each of the local churches formed its own evangelistic
am. After the national Church was established, the Department of Evangelism
s formed, comprised of several divisions and departments. In its report for
59-1962, the General Assembly described the Department of Evangelism as being
de up of the Christian Women's Association, the Audio-Visual Division (now
lled the Mass-Media Division), the Youth Division, the Rural Life Division,
e Education Department, and the Medical Department. The chairman of the
mmittee of the Department of Evangelism in that same report complained that
ch department, division, and group pursued its own evangelistic work without
operative plans, and without the co-ordinating direction of the Department
Evangelism. He called for a restructuring of the Department. This was
e. The report for 1966-1970, presented to the General Assembly, indicates
t there are now five divisions which make up the Department of Evangelism:
Mass-Media Division, the Christian Women's Association Division, the Chris-
n Home and Family Life Division, the Youth Division, and the Spiritual
ival Division. The Department's duties were listed as follows: (1) to
anize all divisions within the Department so as to cooperatively establish
icies and act on them together; (2) to cooperate with all other departments
divisions within the Church; (3) to take charge of spiritual emphasis
in church-related schools and all other Christian institutions in the
rch; (4) to promote and support evangelistic mission in local churches and
r Christian institutions in the Church; (5) to take charge of Home Mission;
to promote foreign mission and seek to open new fields for mission; and

(7) to cooperate with other denominations outside the Church.[1]

The Department of Evangelism has generally a larger budget than the other departments. In 1961, 40.01% of the total budget of the Church went to this Department and in 1969 it was 31.28%.[2]

A former Moderator of the Church, the late Reverend Puang Akkapin, was a remarkable man in the field of evangelism. He is recognized as "the Father of the Spiritual Emphasis Week" in Thailand. He started the spiritual emphasis week in July, 1930, at Petchaburi Church, which won some 24 converts. He recruited an evangelistic team to help him, among whom was Rev. Tongkam Pantupongse who served in the Youth Division for several years. An influential evangelist, Mr. Pantupongse serves now (1971) as the Director of the Department of Evangelism and the chairman of the committee on Evangelism-In-Depth. The Reverend Puang Akkapin toured around and encouraged Christian schools and churches to adopt spiritual emphasis week. He met considerable success though of course, he did experience resistance in a few churches. He said, "Why are the leaders of the churches so blind, narrowminded, and short-sighted in seeing the vision; I dedicate myself to work for them without any charge, but they do not accept my proposal." Discouragement came also from a few missionaries. They circulated a letter to some of the churches advising them not to open their doors to him. He was accused of being a stubborn man who

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[1]The Church of Christ in Thailand, รายงานการประชุมสภาคริสตจักรในประเทศไทย สมัยสามัญครั้งที่ 12 วันที่ 13-17 ธันวาคม 1970 Report of the 12th General Assembly of the Church of Christ in Thailand, December 13-17, 1970 (Bangkok: The Church of Christ in Thailand, 1971), pp. 21-23.

[2]The Church of Christ in Thailand, "รายงานการเงินสภาคริสตจักรในประเทศไทย Financial Report of the Church of Christ in Thailand," (report presented at the 12th General Assembly of the Church of Christ in Thailand, 5 pp., mimeographed, 1970), p. 1.

disobeyed the rules of the mission.[1]

His work was widely accepted and even more successful after he was elected Moderator of the Church. He remained in this post from 1946 to 1958. In 1963, there were estimated to be about 20,000 members of the Church - an increase of more than 11,000 since 1937. The remarkable increase of members in the Church was credited largely to the work of the Reverend Puang Akkapin.[2]

The Department of Evangelism had an ambition to send missionaries to neighboring countries as early as 1956. Mr. Akkapin and other Thai churchmen made several visits to Laos to explore the possibility; and in 1959 the Church officially sent three men, the Reverend Akkapin, the Reverend Charoon Wichaidist, and Mr. Adul Singhanet to this country to make a final survey. These three men proposed that the Church open a mission in Laos as soon as possible, engaging in three fields of work: evangelism, education, and medical service. Funds were raised, promotional tours were made, and there were four applicants for missionary service. The committee did not feel that the candidates were qualified for the work, however, and the project was never activated.[3] The Department of Evangelism did not succeed in establishing a mission to other lands. Even so, the Church as a whole is not without a foreign mission outreach. The Thailand Overseas Missionary Society, formed at Thailand Theological Seminary in 1963, has sent three young missionaries to work with the Iban people in Sarawak, East Malaysia. Even though this organization was not

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[1]สัมฤทธิ์ วงษ์สังข์, อาจารย์ผู้ไร้ปริญญา - ศาสนาจารย์พวง อรรฆภิญญ์ The Reverend Puang Akkapin - a Man Without Diploma (Bangkok: Urban and Industrial Life Division of the Church of Christ in Thailand, 1970), pp. 1, 26, 75. Translation mine.

[2]Ibid., pp. 62-63.

[3]Ibid., p. 119.

initiated by the Department of Evangelism, it is related to the Church through its connection with Thailand Theological Seminary. More will be said about Thailand Overseas Missionary Society below.

2. Evangelism-In-Depth

The Department of Evangelism has cooperated in the program of Evangelism-In-Depth. Ideas and the methods of the program originated in South America where it was said that the churches were very successful in bringing people to Christ. The Director of the Department of Evangelism, the Reverend Tongkam Pantupongse, and other Thai church leaders learned of this South American program and were inspired by them. They wanted to apply such ideas and methods in Thailand. The Department of Evangelism took the initiative and invited evangelists from various missions working in Thailand to meet and discuss this matter at the Conference Site of the Church of Christ in Thailand, Youth Division, Doi Sutep, near Chiang Mai city, in December of 1964. A second seminar on the same topic was held at the same place in June, 1965. And in November, 1965, yet a third conference, called "the Joint Conference on Evangelism", was held at the Fourth Church in Bangkok. Thirty representatives from various missions attended including the Christian and Missionary Alliance, Overseas Missionary Fellowship, Southern Baptist Mission, American Baptist Mission, Christian Literature Crusade, Thailand Child Evangelism Fellowship, Church of the Brethren, Slavic Oriental Mission, the Presbyterian Commission, and the Church of Christ in Thailand. This conference resulted in a number of developments. An Intergroup Evangelism Fellowship comprising representatives from each mission was set up. An Administrative Committee was appointed, made up of seven persons, of which the Reverend Pantupongse was elected chairman. The decisions were made that every mission would help each other in

revival meetings in local churches; a plan for nation-wide evangelism would be worked out together; and all missions would share in the expenses. Other seminars in this field have followed since then.[1]

Occasionally outstanding foreign evangelists have been invited to Thailand and have spoken to church leaders as well as to rallies and congregations. For example, in January, 1970, a Thailand Congress on Evangelism on the theme, "The Hour Has Come", was held at Sawangkaniwas, near Bangkok. Some 250 representatives from various groups and missions attended to hear such outstanding evangelists as Anglican Bishop Chandu Ray, Executive Director of the Co-ordinating Office for Asian Evangelism, headquarters in Singapore; the Reverend Philip Teng from North Point Alliance Church in HongKong; the Reverend Malcolm Bradshaw, O.M.F. missionary in Indonesia; and the Reverend Petrus Octavianus of East Java, Indonesia.[2]

Thai leaders from time to time go abroad for evangelistic meetings as well. For example, early in July, 1970, Mr. Pantupongse attended the Conference on Evangelism-In-Depth in Singapore.[3]

Through participation in the Evangelism-In-Depth program, the Church hopes that by the year 1974 its membership will have doubled in size. The program calls upon all local churches and institutions to form evangelistic teams, evangelizing consistently and systematically.

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[1] ทองคำ พันธุพงศ์, "การประชุมร่วมเรื่องการประกาศพระกิตติคุณ [Joint Conference on Evangelism]," ข่าวคริสตจักร [Church News], (January, 1966), pp. 36-37.

[2] The Church of Christ in Thailand, Department of Evangelism, "ชุมนุมการเผยแพร่คริสตศาสนา [Conference on Evangelism]," ข่าวคริสตจักร [Church News], (March, 1970), pp. 35-36.

[3] พันธุพงศ์, "สามประชุมที่สิงคโปร์ [Three Conferences in Singapore]," ข่าวคริสตจักร [Church News], (September, 1970), p. 24.

A major problem is that neither the Evangelism-In-Depth program nor the Church has ever appointed a committee to study the realities of general Thai society and culture with a view to discovering obstacles that Christian evangelism must encounter and overcome. They seem to ignore the plain truth that Thai people are dominated by Buddhism socially, culturally, and politically. It would seem that church leaders could turn to Thailand Theological Seminary for assistance in this matter. The Seminary makes a point of providing opportunities for its students to study Thai Buddhism and in 1962, it initiated the Thompson Memorial Lectures, a series of lectures on Christianity and Buddhism given by distinguished scholars.[1]

3. Evangelism in the Local Churches

On the district level, occasionally evangelistic teams have been formed for the purpose of supporting the spiritual emphasis week in the churches.

Many of the local churches have evangelistic teams going out occasionally to evangelize their neighbors. But no remarkable success has ever been recorded. From replies to questionnaires sent to several churches, it seems that in general the local churches are lacking in enthusiasm to pursue evangelistic work. There are several reasons for this - the lack of financial support, shortage of personnel, the lack of training, and the lack of success

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[1]All lectures from the beginning (seven sets up to the present) were printed in both languages, Thai and English, except the fourth one by Dr. Bruce Morgan, it is available only in English version. They are: Religion and Personal Experience by Malcolm Stewart; Theravada Buddhism and Protestant Christianity by Kenneth Wells; Creation, Redemption, Consummation by Lynn de Silva; Thai Buddhism and American Protestantism by Bruce Morgan; Christianity and Buddhism by Buddhadasa Indapanno; The Role of Ethics and Religion in National Development by Puay Ungphakorn; and Mental Health and Religion by Porn Ratanasuwan.

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in gaining converts. And another factor is that Thai people in general are brought up culturally and religiously to value a non-aggressive attitude. Even though they are Christians, they prefer living on good terms with their neighbors and avoid giving offense through aggressive evangelism. This fact emphasizes the need to rethink and reconsider both the concept and the methods of evangelism in Thailand.[1]

4. Evangelism of Minority Groups in Western Thailand

Two of the missions related to the Church of Christ in Thailand, the Disciples of Christ and the American Baptists, have done pioneering work in Sangklaburi, Kanchanaburi province, near the Burmese border. Evangelistic work in Sangklaburi was conducted jointly by these missions. It began in 1960. The first missionaries who took up residence at Sangklaburi at the headwaters of the Kwae Noi River, "River Kwai", in 1961 were Dr. and Mrs. Douglas Corpron (Disciples) and the Reverend Paul S. Dodge and Mrs. Dodge, R.N. (Baptists).[2] A hospital (1962) and a school (1964) have been opened for both lowlanders and hilltribe people, such as the Karens and Mons.

The Christian mission in Sangklaburi reminds present-day missionaries of the trail-blazing work of missionaries in the past: it is a semi-jungle place, and infested with malaria and dysentery. There is malnutrition, illiteracy, poor transportation, and the threat of Karen guerrillas from Burma.

Even though conversion has rarely occurred to date as a result of this mission, it does good work in giving the services of education and healing in the name of Jesus Christ.

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[1] ประเสริฐ อินทะพันธุ์, "การประกาศในคริสตจักรชนบทในเมืองไทย [Evangelism in the Rural Churches in Thailand]," ชาวคริสตจักร [Church News], (November, 1962), pp. 22-23, 48.

[2] Wells, 1967, p. 36.

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[2] Wells, 1967, p. 36.

B. Evangelism in Church-Related Institutions

The institutional work of the Church of Christ in Thailand provides important evangelistic opportunities. And, in general, the institutions themselves sense their evangelistic obligations. To be sure, the very services which the institutions render in the name of Jesus Christ is an important form of evangelism.

1. Evangelism in Schools

It is generally acknowledged by Church leaders that the best opportunity for evangelism today is in the church-related schools. Freedom to have Bible teaching and to hold spiritual emphasis week for the young people in the schools is really an important opportunity and blessing for the Church. It has been suggested further that if the budget for evangelism must be increased, it should go to the item for religious activities in church-related schools, and every school should have a seminary graduate for its chaplaincy work.[1] In the General Assembly of the Church in 1970, Mr. Aree Semprasart, the Director of Education Department, also declared that every school should have a trained chaplain - "the purpose of establishing schools is to bear witness to Christ; if any school fails to fulfill this purpose it should be closed."[2]

It is true that missionaries who came to Thailand and established schools had in mind that the schools would be agencies for reaching out to

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[1]The Church of Christ in Thailand, "รายงานการประชุมสัมมนาศาสนาจารย์ ศิษยาภิบาล และครูประกาศทั่วประเทศ [Report on Seminar of Ministers, Pastors, and Evangelists throughout the country]," (80 pp., mimeographed, 1969), p. 25.

[2]The Church of Christ in Thailand, Report of the 12th General Assembly, December 13-17, 1970, pp. 27-28. Translation mine.

non-Christians.[1] Therefore evangelism has been traditional in the schools. Every school has Bible courses, with schedules varying from twice a week to five days a week. The tradition of the spiritual emphasis week, which was introduced by Mr. Akkapin, is an annual event in all the schools. Christian students have formed such groups as the Student Christian Movement and Friends of the Cross. In general, the church-related schools seem not to have neglected this important task. But how effectively this task is being carried out is another matter.

Up to now (1971) only three schools out of eighteen have employed seminary graduates as chaplains, while one other school has a man with no formal theological training serving as its chaplain. The remaining schools ask Christian teachers to devote part-time to this task. Many of the teachers instructing Bible classes lack training for this task; and few teachers have been sent to the Seminary in the summer session program which would be of great benefit to them. One of the reasons behind the small number taking this course, which is generally known, is that many schools do not recognize academic credits earned in the Seminary in terms of raising teachers salaries. This discourages Christian teachers because other teachers who attend summer sessions in the secular institutions are treated differently. Inadequate

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[1] The Church of Christ in Thailand, Education Department, "โรงเรียนที่ขึ้นตรงต่อกองการศึกษา ปีการศึกษา 1967 ของคริสตจักรในประเทศไทย [The Schools under the Department of Education, Academic Year 1967, Church of Christ in Thailand]," (report presented to the General Assembly of the Church of Christ in Thailand, met on December 12-16, 1966, 50 pp., mimeographed), p. 4. The purposes of the establishing of mission schools were stated as follows: (a) to be the witness of Christ's love - His good news, (b) to inject Christian philosophy and lead students to grow physically and spiritually - developing good citizenship, and (c) to share the burden of the Government in providing education for the public.

theological training for teachers instructing courses in religion, and the lack of directors of religious studies are factors making Christian education in church-related schools ineffective.

In 1959 Dr. Earl H. Cressy made a survey of mission work in Thailand and he reported on the condition of Christian education in the schools. His words are still pertinent:

> The teaching of Christianity in the Christian high schools seems in actual practice largely to be in the hands of the several individual Christian teachers who go at it in various ways, and appear at times to be more along the lines of a religious talk than a classroom teaching exercise.

And he continued pointing to a special problem:

> I venture to think that very few Christian teachers were as well prepared to teach Christianity as they were to teach Buddhism. The Christian schools are turning out a larger number of good Buddhists.[1]

Another weakness of evangelism in the schools is that there is no systematic follow-up program after the spiritual emphasis week. It is true that there are many non-Christian students who are interested in Christianity and they want to learn more about it before making a final decision to embrace Christianity. But due partly to the fact that Christian education is mostly in the hands of teachers who are also fully engaged in teaching secular subjects, who do not have adequate theological training, the schools miss the whole object of their evangelistic endeavors.[2]

In 1967, the Education Department reported that of 19,271 students enrolled in 20 different mission schools, 1,590 students were Christians, or about 8% of the total enrollment. There were 800 teachers of whom 333 were

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[1]Cressy, pp. 55, 56.

[2]The writer's observations from his experience as a leader in spiritual emphasis weeks in various schools.

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Christians, or about 41% of the total.[1] These statistics show the greater significance of the schools as opportunities for evangelism if the proper steps are taken.

2. Evangelism in Hospitals

Hospitals are also important agencies of Christian mission. They serve as a bridge for Christ's gospel manifested through service to mankind. In church-related hospitals, physical service and spiritual service go together. Today there are eight church-related hospitals related to the Church of Christ in Thailand, including one in Nakorn Pathom operated by the Disciples of Christ Mission and another rented by Dr. Chamras Mitrakul in Nakornsritham-rat. McKean Leprosy Hospital in Chiang Mai is also included. Two of them, McCormick Hospital and Bangkok Christian Hospital, have employed seminary graduates as chaplains.[2]

With reference to evangelistic programs, the church-related hospitals have adequate budgets but lack personnel. Evangelistic teams were formed at McCormick, Prae Christian, and McKean Hospitals made up of their Christian workers, doctors, and nurses. Daily religious programs tend to be about the same in all of the hospitals. They include such things as morning services, visitation, counseling, distributing tracts, placing Bible verses on meal trays, internal broadcasting of religious music and sermons. Replies to questionnaires sent to church-related hospitals indicate that through these

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[1]The Church of Christ in Thailand, Education Department, "The Schools under the Department of Education, Academic Year 1967, Church of Christ in Thailand," pp. 7-8.

[2]Mr. Paiboon Charoensap, who works at McCormick, recently attended summer chaplaincy training at St. Luke's Hospital, Manila, Philippines. He is the only hospital chaplain in a church-related institution with any formal chaplaincy training.

activities and the ministry of healing conducted over a ten-year period (1960-1970) each hospital counted from 10 to 30 converts to the Christian faith.[1]

3. Industrial Evangelism

The awakening of the Church of Christ in Thailand to the need of developing a mission to the urban industrial community began in June, 1958, when a Thai student at Union Theological Seminary in the Philippines, Mr. Pisanu Akkapin, attended the first Asian Conference on Industrial Evangelism as a delegate from the Church. This conference was convened by Dr. Henry Jones, a veteran of industrial mission in Detroit (U.S.A.), Shanghai (China), and the cities of Japan. Mr. Akkapin was moved by this conference and he wrote an article entitled "Factory Hearts and Hands for Christ" for the Church News monthly magazine. The author wanted to alert Thai Christians as a whole to the need of the industrial mission, but unfortunately this article missed its mark simply because it was written and published in English rather than in Thai. Only the editorial staff and the missionaries were able to read it.[2]

When Mr. Akkapin finished his studies in 1959 and returned to Thailand, he began to promote the idea of industrial mission; but it was new to Thai Christians, and they did not quite understand its implications. The reactions were merely: "We are not ready for such a mission," or "There is no need for

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[1]From questionnaires sent by the writer to eight church-related hospitals in Thailand in 1970.

[2]The reason why Mr. Akkapin wrote in English was that he wrote for newspapers in Manila, Japan, and other countries. The editorial staff said that they were not able to find Thai terms equivalent to English terms, so they published the article in English.

this mission in Thailand."[1]

In 1960, Mr. Akkapin went to study at Union Theological Seminary in New York City. There he and the Reverend Bryce Little (Presbyterian U.S.A. fraternal worker, who served in Thailand from 1961-1968) whom Dr. Henry Jones had picked out for the beginning of an industrial mission in Bangkok, met and became good friends. Mr. Akkapin was very pleased about Mr. Little's dedication and plans.

In 1961, Mr. Akkapin returned to Thailand to join the faculty of Thailand Theological Seminary in Chiang Mai and Mr. Little came to live in Bangkok. The first openings in industrial mission were made by Mr. Little in close cooperation with the Church and its sixth, seventh, and twelfth districts in Bangkok and Thonburi. In March 1963, he organized the first "students-in-industry" summer program under the auspices of the U.I.L.D. Taking part were participants from universities in Bangkok, the Technical School in Chiang Mai, the Thailand Theological Seminary, and two Bible schools. Especially important at the beginning as well as in the later history of this program was the close cooperation with Thailand Theological Seminary. One of the members of the first team in 1963 was Mr. Samrit Wongsang, a seminary student who served as an intern associate of the U.I.L.D. in 1964-1966, staff member in 1967, and director from 1968. The "students-in-industry" program has been a vital function of the Urban and Industrial Life Division, giving a basic understanding

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[1] พิษณุ อรรฆภิญญ์, "นโยบายของ ค.จ. ไทยเกี่ยวกับการประกาศเผยแพร่ในอุตสาหกรรม [Policies of the Thai Church on Industrial Evangelism]," (4 pp., typescript, 1968), p. 2. Copies on file in the Urban and Industrial Life Division, Church of Christ in Thailand, Bangkok, and Thailand Theological Seminary, Thai Church History Project, Chiang Mai.

and orientation to future leaders in industrial evangelism.[1]

When Mr. Wongsang joined the staff as a seminary intern in 1964, he and Mr. Little worked on the development of a new pattern (or structure) of congregation based not on residence or location of the church building, but on the place of work. This was called the "Workers Fellowship". The metropolitan area was divided into sectors each with a leader whose task is to organize and nurture Christian fellowship. This pattern is still in operation with increased emphasis being given to the training of sector leaders and the development of vital fellowship in the sectors.

In 1964 the program in industrial evangelism was strengthened by the addition to the staff of the Reverend Joseph O. Bass of the American Baptist Mission (1964-1968). His contributions, until his return to the U.S.A., were the development of a daycare program for the children of working parents and a training program in handicrafts to augment the incomes of domestic servants in Westerners' homes in Bangkok and Thonburi.[2]

In 1966 Mr. Wongsang was sent on a study tour of Japan, Korea, Taiwan, Hong Kong, and the Philippines. Mr. Little was transferred to Singapore to teach at Trinity Theological College in 1967, and Mr. Bass left for the U.S.A. in 1968. Mr. Wongsang was left alone on the staff until the appointment of Mr. Sunate Tokahuta who graduated from Thailand Theological Seminary in March, 1969. But within a few months the latter transferred to Bangkok Christian Hospital to work as a chaplain.

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[1]E. John Hamlin, "Notes on the History of the Urban and Industrial Life Division of the Church of Christ in Thailand, 1958-1969," (3 pp., typescript, 1969), p. 1. Copies on file in the Urban and Industrial Life Division, Church of Christ in Thailand, Bangkok, and Thailand Theological Seminary, Thai Church History Project, Chiang Mai.

[2]Ibid., p. 2.

The headquarters of the Urban and Industrial Life Division from the beginning of the work was moved around to some four locations in Bangkok-Thonburi before it finally came to be located in the site of the headquarters of the Church of Christ in Thailand in 1970.[1]

In 1969 the U.I.L.D. participated in the formation of the Christian Businessmen's Fellowship in Thailand, made up of businessmen and industrialists who are anxious to express their Christian concern and make their witness in society. In the following year the U.I.L.D. opened a Christian chapel at Prapadaeng, near Bangkok city, under the pastoral care of Miss Wilai Tipakorn who graduated from Thailand Theological Seminary in 1964, one of the first B. Th. classes of the Seminary. In 1971 a nursery school, Tongkung Changtrakul, for children of workers in factories was opened at Prapadaeng.

The industrial evangelism program has received support from a variety of sources. The Commission on Ecumenical Mission and Relations of the United Presbyterian Church U.S.A. has generously helped the program with a grant through the Church. The American Baptist Mission has also assisted by a direct grant for program support. The Second Church of the Church of Christ in Thailand in Bangkok undertook the support of Mr. Wongsang during his seminary internship and three Bangkok districts of the Church undertook his support after his graduation from the Seminary. The World Council of Churches provided travel expenses for Mr. Wongsang's study tour in East Asia in 1966 and his trip to the U.S.A. in September-October, 1971. The East Asia Christian Conference has given valuable assistance through its Urban Industrial Mission Office and the Reverend Harry Daniel, secretary of Urban Industrial Mission on E.A.C.C.; has supported Mr. Ronald S. Fujiyoshi's visit to Thailand in October, 1969, helped

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[1]The Church of Christ in Thailand, Report of the 12th General Assembly, December 13-17, 1970, p. 51.

the Bangkok Semester Program in relation to industrial mission, and he also helped three seminary students during their study tour in Singapore, 1969, as part of the Bangkok Semester Program under scholarship of E.A.C.C.[1] Mr. Singha Amart (seminary intern) was also supported in his study of "Community Organization" in Singapore between September and December, 1970.

The past twelve years have shown steady growth in spite of difficulties, yet the work is only beginning. The Church congregations need to be better informed about industrial mission since the majority of the Church members are rural folk.

4. Tent Mission of Christian Service Training Center

In the first decade or more after the reopening of the Seminary in 1949, seminary students formed weekend evangelistic teams. The evangelistic spirit of the founders of the Seminary was carried forward in the work of these teams. The yearbook of the Seminary for 1954 mentions "Market Evangelism" as follows:

> Every Saturday morning we never miss our opportunity to evangelize in the market. We go together to witness, to preach, and to distribute tracts. This is good training for us since we consider the evangelism as the heart of all works in our profession.[2]

In addition to the evangelistic teams, the student body had for about five years (1957-1962) a program of summer mission work among the hilltribe people involving one or two students each year. This program was discontinued

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[1]Ronald S. Fujiyoshi, "Evaluation of Bangkok Semester - 1969," (1 p., mimeographed, 1969). Copies on file in Thailand Theological Seminary's Office, Chiang Mai.

[2]McGilvary Theological Seminary, พระเยซูคริสต์ตรัสว่า "เราเป็นความสว่างของโลก" 1954 [Jesus said, "I am the light of the world", 1954] (Chiang Mai: McGilvary Theological Seminary, 29 pp., 1954), p. 70. Translation mine.

in 1963 when the program of students-in-industry was begun and when the Thailand Overseas Missionary Society was formed. Available money and personnel were diverted from the summer mission work for these new ventures.

In 1963, the evangelistic work of the seminary students took yet another form in what was called "Tent Mission". This project is operated by the Christian Service Training Center, a department of the Seminary. During the February-March dry season, faculty members and students form an evangelistic team and go out to the rural areas. They usually set up a tent in an open place. Their programs include preaching, personal testimony of students, distribution of tracts and Bible portions, showing movies, performing religious plays and the like. During the daytime they visit homes or congregations in the neighborhood of their camp, and also conduct religious classes for the children. On Sundays they take charge of worship services in the churches.

The threefold purpose of "Tent Mission" is outlined in an article written by the Reverend Prasert Indhapandhu, Dean of Thailand Theological Seminary:

> (a) to train the students to be well equipped evangelists and help them to experience the real situation of the mission field, (b) to awaken the local churches to their responsibility of evangelistic mission, and (c) to cooperate with the government in developing people's morality.

In the same article, the author mentioned that:

> Each night about 500-700 adults and children came to hear the Gospel. We distributed portions of Bible and tracts. They said they had never seen any evangelistic team like this before. They were interested, and inspired us to have hope that new congregations might be existing soon.[1]

The Tent Mission project is different from the student summer mission program and the Thailand Overseas Missionary Society in that the Tent Mission

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[1] ประเสริฐ อินทะพันธุ์, "ย่ำผีตองเหลือง [Penetration to Pee Tong Luang Tribe]," ข่าวคริสตจักร [Church News], (June, 1964), p. 4.

has been handled, both in matters of finance and policy-making, by the Seminary faculty while the latter two programs have been conducted mostly by the students.

Mr. Indhapandhu is convinced that the Tent Mission type of evangelization is specially appropriate for the Church in Thailand. His recommendations are as follows:

> (a) The local church should give support, interest, and cooperation to this particular mission, (b) the Evangelism-In-Depth program of the Church of Christ in Thailand should adopt this policy into its program, and (c) each district should have this type of mission in its own area.[1]

The Church of Christ in Thailand wants to grow in members as well as in Christian impact. But it exists in the midst of an overwhelming majority of Buddhists. Any means that can bring the Gospel to more and more non-Christians is eagerly embraced by the Church.

C. Statistical Growth in Membership

By the end of 1957, the Church of Christ in Thailand's statistics showed there were 17,284 communicants, 119 churches, and some 12 full-time pastors.[2] The latest (1970) statistics, presented in the report for the 12th General Assembly of the Church, are as follows:

> The Church has twelve districts with 156 congregations and 86 small groups. There are 163 church buildings with 41 resident pastors. There are 33 pastors, 24 ordained ministers, 76 evangelists, and 20,785 communicants. Out of 156 congregations, only 67 congregations are self-supporting.[3]

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[1] Ibid.

[2] Wells, 1958, p. 190; Cressy, p. 13.

[3] The Church of Christ in Thailand, ข่าวคริสตจักร [Church News], (January, 1971), p. 5. The meaning of the term "self-support" in this report is not clear. It could refer to congregations receiving no aid from the national Church for support of the ministry. In this case, however, churches without any paid ministry would be listed as "self-supporting".

In a thirteen year period, the Church of Christ in Thailand achieved a net gain of 3,501 communicants and some 37 churches.

CHAPTER III

CHRISTIAN NURTURE AND THEOLOGICAL EDUCATION

A. In the Church

Christian nurture programs of the Church of Christ in Thailand are concentrated in two areas: Christian education and literature, and Christian home and family life. The programs in these areas are designed to help develop church members to be mature in their religious faith and to develop wholesome Christian families.

In the year 1961, Dr. and Mrs. Hamlin G. Tobey, Christian educators, were invited by the Church as consultants to help develop a Christian education program. When their year of service was nearly over, they made certain recommendations to the Executive Committee of the Church, and defined the nature of Christian education as follows:

> When we speak of Christian education we are speaking of the church in the act of living its faith, and in the midst of living at the same time explaining what it believes and why. Christian education is the church striving to provide nurture in the Christian faith for all people.[1]

In this sense, Christian education plays an essential part in the life of the church in nurturing the faith of its members. It helps all Christians, old and new, young and old, to be effective witnesses in daily life. As the saying

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[1]Rev. and Mrs. Hamlin Tobey, "Recommendations to the Executive Committee of the Church of Christ in Thailand", (7 pp., mimeographed, 1962), p. 1. Copies on file in the Church of Christ in Thailand, Christian Education and Literature Department, Bangkok, and Thailand Theological Seminary, Thai Church History Project, Chiang Mai.

goes, Christian education deals with one's life from the womb to the tomb.

1. Christian Education and Literature Department, Church of Christ in Thailand

The Department of Christian Education and Literature was created in 1954. Prior to that time, Christian literature work was separate from Christian education. Mr. Saran Chairat headed the former, while Miss Sarah Wylie headed the latter. In 1954, these two divisions were combined into one and Dr. Kenneth E. Wells was assigned to be the director, with Mr. Chairat becoming the chairman of governing committee and Miss Wylie an editor of materials for use in Sunday Schools and church-related schools. The year 1956 saw the opening of the Christian Bookstore, located at 1249 Chareon Krung Road in Bangkok.[1] Four years later another bookstore was opened in Chiang Mai, and also a book room in Chiang Rai.

Dr. Wells has written of the work of the Department of Christian Education and Literature from 1957 to 1966 as follows:

> This department published over 5,000,000 pages per year: Christian education materials for use in schools and churches, hymn books and choir music, Seminary textbooks, study materials for various groups within the church, books and pamphlets for outreach, guide books, histories, and three periodicals: THE UPPER ROOM in Thai; one of the first non-English editions; THE CHURCH NEWS in Thai; and GUIDEPOSTS, Thai-English.[2]

Besides providing and publishing materials for Christian nurture, this department also has responsibility for leadership training in local churches and schools. This is a great need of the Church, but the department is not able to do as much as it should because of lack of personnel. The department does provide some literature for non-Christians, instruction in the Christian faith. But again this work is slow because of the lack of trained personnel, especially

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[1]It is now located on Patpong Road, in front of the Bangkok Christian Hospital.

[2]Wells, 1967, p. 11.

nationals who are both writers and theologians.

An important work of the Department of Christian Education and Literature is, of course, publication of Christian study materials. Besides preparing lessons and textbooks for use in Sunday Schools and church-related schools, the department also translates and publishes Christian literature for general reading. Many foreign books have been translated into Thai and published, such as Ben Hur by Lew Wallace, The Twelve That Were Chosen by William Barker, Who is Jesus Christ by Stephen Neill, Secret of Happiness by Billy Graham, The King Nobody Wanted by Norman Langford, African Eagle by W. R. E. Clarke, Kagawa, Japanese Prophet by Jessie M. Trout, The One Story by Hulda Neihbur, and others.[1]

The department also cooperates with the Theological Textbook Project of Thailand Theological Seminary in the publication of theological books, used by theological students and church workers. The Textbook Project started in 1961 with financial aid from the Theological Education Fund. Within the following decade, eleven theological books were published, of which three were translated works, four were works adapted for Thai use by Dr. Kosuke Koyama, three were original writings by Mr. Saran Chairat, and one was a combination of translation and original writing by the Reverend Wichean Wattakeechareon. By the end of 1970, six major theological textbooks had been published. All are translated works, such as Opening the New Testament by Floyd V. Filson, Sin and Salvation by Leslie Newbigin, and To All Nations by John Foster. Several other foreign books are in the process of being translated and prepared for printing. One original work has been produced, ประมวลศัพท์ศาสนศาสตร์และปรัชญา (A Dictionary of Theology and Philosophy), prepared by a Joint Committee on Theological and

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[1]Correspondence with Miss Sarah Wylie, Director of the Department of Christian Education and Literature, Church of Christ in Thailand, August 22, 1970.

Philosophical Terms, which is made up of eight Protestant, three Roman Catholic, and two Buddhist scholars. The first edition of the dictionary appeared in 1971.

The Department of Christian Education and Literature has published very few original books by Thai Christians. In 1969, the department published คำเทศนา (Sermons) by the Reverend Wichean Wattakeechareon. Two other books written by Mr. Maen Pongudom for young people, ดาวิดผู้เกรียงไกร (David the Great), (1967) and อียิปต์แห่งความหลัง (Egypt in Retrospect), (1969), have also been published. The project of producing books in color for children was started in 1969; three foreign books have been adapted and published. Not until the first half of 1970 was the first all-Thai book in color for children published. It was written by Miss Pinyo Na Nakorn, and Mr. Philip Tsang was the artist. The book is entitled เมืองไทยงดงามน่าอยู่ (Beautiful Thailand).[1]

The department well realizes the needs of each particular age and interest group, and the problem of preparing materials to meet their needs. In its report to the General Assembly in 1970, the department declared:

> There are problems of preparing lessons and literature to meet needs of all levels. It is very true that in the city area and rural area it should have different lessons to fit the ability of pupils as well as of teachers. And mixed classes of Christians and non-Christians should disappear. The Department wishes to have effective different lessons or printed materials for different groups and situations, but the essential problem is the lack of personnel and finance.[2]

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[1] Ibid.

[2] The Church of Christ in Thailand, Christian Education and Literature Department, " นโยบายการจัดหลักสูตรการสอนพระคัมภีร์ [Policies of Making Curriculum For Bible Courses]", (report presented to the 12th General Assembly of the Church of Christ in Thailand, met on December 13-17, 1970, Bangkok, 8 pp., mimeographed, 1970), pp. 1-2. Copies on file in the Church of Christ in Thailand, Christian Education and Literature Department, Bangkok, and Thailand Theological Seminary, Thai Church History Project, Chiang Mai.

All lessons published by the Department were written according to outlines which the Committee on Christian Education and Literature of the Church approved.

2. Sunday Schools in Local Churches

In their report, Dr. and Mrs. Hamlin G. Tobey observed that:

> The average local church in Thailand receives very little outside help in its program. Christian education is conceived of as the Sunday School and the Sunday School is limited to young children.[1]

The same situation pertains to this day. In general, church members do not fully understand that their faith should be nurtured continuously through the programs of Christian education. There is a serious lack of well educated leaders - teachers who could take charge of such Christian education programs. The churches, especially the rural churches, are not able to provide suitable printed materials for students. At the 1966 General Assembly of the Church, representatives from local churches commented that "the printed materials prepared by the department are not so effective in rural churches because they are beyond the ability of the teachers, and they also lack guidance for teachers of such limited education."[2]

The Tobeys also commented on the work of the Department of Christian Education and Literature that:

> This department is doing an excellent job in the preparation and handling of literature for the church. The material made available covers a wide range of subjects. It is very well printed and attractively displayed in the book stores . . . It is to be regretted that their material is not better known throughout the church. Perhaps more time and money should be spent on advertising![3]

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[1]Tobey, p. 2.

[2]The Church of Christ in Thailand, "รายงานการประชุมสภาคริสตจักรในประเทศไทย สมัยสามัญครั้งที่ 11 ธ.ค.'66 [Report of the 11th General Assembly of the Church of Christ in Thailand, December 12-16, 1966]" (24 pp., mimeographed, 1966), p. 12. Translation mine.

[3]Tobey, p. 6.

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[3]Tobey, p. 6.

In the particular situation of the church in Thailand, simply improving methods of teaching or guidance and putting more effort in advertising would not help much. What the rural churches need is leadership training, helping teachers to use and appreciate printed materials of high quality. To meet this need, the Department of Christian Education and Literature of the Church and the Department of Christian Education of Thailand Theological Seminary sponsor occasional seminars for Sunday School teachers from local churches, in which the printed materials produced by the Church are introduced and demonstrated. But again, this method cannot solve all the problems of the teachers in the rural churches. Mrs. Prakai Nontawasee, Head of Christian Education Department of the Seminary once remarked that some of those who attended the seminars were not able to teach beyond what was demonstrated before them in seminar sessions.[1] Another method the department has used is to send a member of the staff out to the districts to conduct seminars, introducing new printed materials.

For awakening the interest and responsibility of Christian education in local churches, the Committee on Christian Education and Literature of the Church recommended to the General Assembly of the Church in 1962 that "every Pahk should appoint a Christian Education Committee to take charge of Christian nurture within the pahk (district)."[2]

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[1]The First Church in Chiang Mai, "รายงานการประชุมกรรมการคริสเตียนศึกษาคริสตจักรที่ 1 [Minutes of Meetings of the Committee on Christian Education of the First Church], December 10, 1971, 2 pp., handwritten.

[2]The Church of Christ in Thailand, " รายงานการประชุมสภาคริสตจักรในประเทศไทย สมัยสามัญครั้งที่ 10 ธันวาคม 1962 [Report of the 10th General Assembly of the Church of Christ in Thailand, December 2-7, 1962]," (37 pp., mimeographed, 1962), p. 2. Translation mine.

3. Programs in Church-Related Schools

One of the purposes of establishing Christian schools in Thailand was, as mentioned before, to witness for Christ. Another task is that of nurturing Christian pupils, both those from Christian families and those who are new converts.

The opportunities during school years are very important because Christian pupils struggle to relate their Biblical knowledge to secular knowledge. In their school years, their religious faith needs to be strengthened and made relevant. But how effectively this can be done depends partly on the ability of the teachers and partly on the available teaching aids.

The Department of Christian Education of the Church has prepared printed materials for kindergarten level through the tenth grade. In 1970 a textbook for the eleventh and twelfth grades was written and published entitled คริสตจริยธรรม (Christian Ethics). This book contains several chapters written by different people, most of whom were Thai. Two or three chapters were written by Dr. Kosuke Koyama who had served the Church in Thailand for several years. Most of the materials printed for the kindergarten level through the tenth grade have been adapted and translated from Western materials. Some Bible teachers in church-related schools have criticized this saying that the textbooks do not fit the Thai situation.[1]

It should be mentioned here that most Bible classes in church-related schools are a mixture of Christians and non-Christians. The reason for having all of the students in one class is that schools lack Christian teachers, thus it is not possible to conduct separate classes for the two groups. This slows down the work for the Christian students considerably.

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[1]The writer's observations from his experience as a leader in spiritual emphasis week in various schools.

Another program in many church-related schools is the morning worship service. All church-related schools provide opportunity for pupils to attend morning services (or chapel) twice or three times a week. Some Christian teachers and Christian leaders outside the school are asked to lead or preach in these services. Through this program Christians have learned much about their own Christian faith and daily Christian life.

Christian pupils are encouraged to join such groups as the Student Christian Movement, the Lambs of God, the Friends of the Cross, etc. These groups organize social service, recreational, and religious activities. Some groups hold annual spiritual retreats. It is to be noted that in those schools which have chaplains (or religious directors) such groups are rather more active than in those which do not have chaplains.[1]

4. Christian Home and Family Life

The programs of Christian home and family life are important parts of Christian nurture and the Church of Christ in Thailand has not neglected this task. However, the Church did not fully realize its importance until 1954. In November of that year, the United Church of Christ in the Philippines and the International Missionary Council initiated a conference on Christian Home and Family Life for the Southeast Asia region. The Church was invited to send representatives. Four were chosen: Mrs. Taweerat Wichaidist from the Christian Women's Association, Miss Sui Oilee from the Chinese Christian Women's Group, Mr. Wichaen Wattakeechareon and Miss Sumanee Supapan from the Youth Group. Besides these persons, four observers were also sent: Mrs. Preeda

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[1] Ibid.

Wichai, Mrs. Winnie Chen, and Dr. and Mrs. Chinda Singhanet.[1]

When these representatives and observers returned to Thailand they made a report of the conference to the General Assembly in December, 1954. This prompted a creation of the Committee on Christian Home and Family Life, composed of those who had attended the conference and some others. Dr. Chinda Singhanet was elected chairman. The committee proposed to have Christian Home and Family Life Day put in the Church calendar. The first week of every December was approved and has been observed annually since 1955.

In February, 1955, Dr. Irma Highbaugh visited Thailand as a consultant on Christian home and family life work. She came under the auspices of the International Missionary Council and helped direct seminars in Chiang Mai, Lampang, and Chiang Rai. As a result of the seminars, programs of Christian home and family life were created in several churches in Chiang Mai, Lampang, Chiang Rai, Prae and Nan.[2]

The committee on Christian Home and Family Life developed printed materials for its program.[3] In October, 1955, the first handbook on Christian home and family life came out. It contained articles on such subjects as family worship, church, and family, guidance for young couples, Christianity and sex, husband and wife relations, problems of delinquency, etc. All were written by nationals. Subsequent handbooks were published in 1956 and 1960. There was only one book on the Christian life, a translated work, The Christian Family, written by Leslie and Winifred Brown, which was published by the Christian Education and Literature Department in 1960. The Christian Home and Family

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[1]จ. สิงหเนตร, "รายงานการประชุมมนิลา[Report on Conference in Manila]," ข่าวคริสตจักร [Church News], (November, 1954), p. 23 (and January, 1955), p. 13.

[2]สิงหเนตร, "บ้านครอบครัวคริสเตียน [Christian Home and Family Life]," ข่าวคริสตจักร [Church News], (March, 1955), pp. 21-23.

[3]Ibid.

Life Committee has actually produced comparatively little literature in its field, for the reason that it has been understaffed.[1]

In 1958, the Southeast Asia Christian Home and Family Institute was held from February to April at the McGilvary Theological Seminary (name was changed in 1963 to Thailand Theological Seminary) in Chiang Mai under the directorship of Dr. David R. Mace of England, who had led the Conference at Manila in 1954. This Institute was sponsored by the International Missionary Council. Two Thai men and one woman attended: the Reverend Prasert Indhapandhu, the Reverend Tongkam Pantupongse, and Miss Midre Chermudhai. The Institute encouraged the Church in its Christian home and family life programs. And Thailand Theological Seminary included this subject in its curriculum in 1958.

In April and May, 1960, there was another conference on Christian home and family life held at Chiang Mai under the leadership of Dr. and Mrs. Jacob Quiambao from the Philippines, and Mr. and Mrs. Ba Aeh from Burma. This conference was sponsored by East Asia Christian Conference. Similar conferences were conducted at Petchaburi in 1962, and at Doi Sutep, Chiang Mai in 1964. Several pertinent suggestions came out of the 1964 conference: (1) the committee on Christian Home and Family Life of the Church should prepare lessons on sex education for the young people of the church; (2) every district should appoint a committee on Christian home and family life (and encourage every church to do the same), hold a seminar or conference on this matter once a year; (3) a national conference on this matter should be held once every two years; (4) the committee on Christian Home and Family Life of the Church should recruit a proper person for this field and send him or her to study abroad in preparation for work as a full-time director; (5) every

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[1]Dr. Chinda Singhanet expressed his view on this in an interview in December, 1971.

church should observe the Christian Home and Family Life Day of the Church; and (6) every family should be encouraged to have worship among its members at home.[1]

The work of the Committee on Christian Home and Family Life is very important for the general work of the church and its growth. Lack of personnel is the excuse usually given for the slow progress of work in this field.

The Christian Home and Family Life Committee has lacked funds to support its programs. Dr. Chinda Singhanet, chairman of the committee from 1954-1966, told the writer that the church granted a very small budget yearly to the committee. Its publications have had to be printed under the budget of the Christian Education and Literature Department.[2]

The lack of full-time personnel and an inadequate budget hamper the effectiveness of the programs of the committee on Christian Home and Family Life. Only a few churches occasionally have family gatherings or meetings especially for Christian families. A few districts have seminars once a year. The inadequacy of the Christian Home and Family Life program is partly responsible for the loss of church members. For example, in some cases of inter-religious marriages the Christian partners have not been able to stand firmly in their religious faith; consequently, they either stopped going to church or followed their partner's faith. Some Christian parents are not able to give proper religious instruction to their children, and the church has not had an effective program to help. Thus many young people have left the church. Once the Reverend Nira Kamhangsong, Director of the Rural Life Division and chairman of the Committee of the Department of Evangelism of the Church, said that the

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[1] สุคนธ์ ชลออยู่, "บ้านและครอบครัวคริสเตียน [Christian Home and Family Life]," ข่าวคริสจักร [Church News], (December, 1964), p. 20.

[2] Singhanet, interview, December, 1971.

church would double its members if it could bring back its lost members.[1]

From 1966 to 1970, the program of the committee on Christian Home and Family Life has been very weak. At the latest General Assembly of the Church, the Reverend Tongkam Pantupongse was elected chairman of the committee. Mr. Pantupongse and Dr. Singhanet plan to work on a new handbook for Christian families and they hope to provide interesting and effective programs for the church members, so that they might be nurtured adequately and properly.[2]

B. In the Seminary[3]

Christian nurture must include the preparation of those who will lead in the work of nurture. This brings us to the subject of theological education. The planting and growth of churches by the missionaries produced the need for trained men and women to carry on the work of nurture. The earliest training program was in Petchaburi where the Reverend S. G. McFarland was the dominant figure. But the rapid growth of the Christian movement in north Thailand led to the establishment of the major center of theological education in Chiang Mai; while a training program for Chinese young people under the Seventh District was opened in Bangkok.

1. Historical Sketch of Thailand Theological Seminary

a. From 1888 - 1956.--A pioneering missionary in the second half of the 19th century, Dr. Daniel McGilvary, realized the need to have a theologi-

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[1]Mr. Kamhangsong shared this opinion during his interview with the writer in December, 1971.

[2]Dr. Singhanet claimed during his interview with the writer in December, 1971.

[3]The writer is indebted to Dr. John Hamlin for much of the information in this section, gained in many interviews.

cal training institute for prospective Thai church leaders. The 1962 catalogue of the McGilvary Theological Seminary (now called Thailand Theological Seminary) has recorded that:

> Dr. McGilvary from the beginning showed his clear conviction that it was essential for the church to have educated, faithful and capable leaders. He chose young men whom he thought suitable, and began to train them.[1]

In 1885, he decided to try to establish a theological school, and he wrote to the Chiang Mai Presbytery (which was formed by four missionaries, the Reverend J. H. Hearst, Rev. Jonathan Wilson, Dr. Samuel C. Peoples, and the Reverend McGilvary in 1883)[2] at some length about this project. His aims were accepted but the plan was beyond the Presbytery's ability to support and so it was tabled for a time. Three years later the plan was revived, and under the Reverend W. C. Dodd, D.D., the school was opened in Chiang Mai with a small group of students. The following year, Dr. Dodd was assigned to Lampun (about twenty miles away) and the school, then enrolling about twenty students, moved with him.

In 1895, the Board of Foreign Missions of the Presbyterian Church in America adopted the Nevius System, under which national Christian groups were obliged to be self-supporting. As noted earlier, this plan, impractical for Thailand, caused ordained men to resign from their work, and the theological school was closed. Dr. McGilvary wrote that "the advantages gained by our training school were nullified and all progress toward a permanent theological

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[1]McGilvary Theological Seminary, McGilvary Theological Seminary Catalogue, 1962 (Chiang Mai: McGilvary Theological Seminary, 1962), p. 10.

[2]Daniel McGilvary, A Half Century Among the Siamese and the Lao, ed. by Cornelius Beach Bradley (New York: Fleming H. Revell Co., 1912), p. 257.

school was at an end.[1] Thus between 1896 and 1912, the regular curriculum for ministrial training was suspended, and it was replaced by a one-month seminar every year for elders and evangelists. The situation was quite critical. In 1911, just before he died, Dr. McGilvary wrote:

> We might have accomplished more, might be now better prepared for advanced work, and the native church might now be better able to stand alone, if we had addressed our efforts more steadily to the development and use of native assistance. While we have not had the material of well-educated young men out of which to form a theological seminary and to furnish a fully equipped native ministry, we have not used, to the extent to which we should have used it, the material which was available. For a mission as old as ours, we must confess that in this most important matter we are very backward.[2]

In 1912, the school was formally re-established under Rev. Henry White, and it was moved to the present location in Chiang Mai. By 1913, there were two missionaries (the Reverend Henry White and the Reverend Roderick Gillies), and two ordained Thai pastors (the Reverend Simo Wichai and the Reverend Khamai Chaiwan, both without formal theological training) who were on the staff. "This was the largest staff the seminary had in the period prior to the Second World War."[3] In the same year the school received funds to build the present main block, which contained administrative offices, library, and classrooms. Formally, part of the building also housed a dining hall and a men's dormitory. This building was completed in 1915. In honor of the memory of the founder of this important work, the school was named "McGilvary Theological Seminary".[4]

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[1] John Hamlin, "Thailand Theological Seminary," South East Asia Journal of Theology, VII/6-7, (1965), p. 28.

[2] Ibid.

[3] Ibid.

[4] Seminary Catalogue, 1962, p. 12.

Prior to 1925, those who came to study in the seminary were generally mature, some even elderly people, which in fact earned the school the nickname "Elders' College". In that year the seminary began to seek out young men and opened an advanced level department which used the English language as the medium of instruction. The first class at the university level was started. Dr. John Hamlin has written:

> It was only in this year (1925) that the whole mission took theological education seriously enough to establish this course in higher theological training. The students in this new class came from seven of the ten mission stations of the Presbyterian Mission. A national theological education program was thus very late in coming.[1]

It seemed strange at first to use English as the medium of instruction in training leaders for Thai-speaking churches. One missionary was moved to comment on the seminary in 1928:

> Only through cooperation between the Church and the Mission can we secure its future. The way must be found to make it as rapidly as possible a Siamese and not an English institution, and a sound basis must be found for its financial support . . . At the end of one hundred years since the Gospel first reached Siam, what confronts us with regard to theological training is not an achievement, but rather a complicated problem.[2]

In 1929, another training level was opened for those who had completed the tenth grade, using Thai as the medium of instruction. The English section studied for eight months in a year for four years, and the Thai section eight months for three years. During this period many future leaders were trained in the more "applied" aspects of the ministry somewhat to the neglect of the theoretical aspects. But they were prepared to relate to the situation of the rural church. However, the lack of theologically well-trained leaders was obvious, and contributed to the weakness of the ministry which Dr. Hamlin has

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[1] Hamlin, 1965, p. 29.

[2] Quoted in ibid.

accurately labeled "a ministry without theological education".[1] When the organization of the united church occurred, the general situation concerning leadership was as follows:

> When the National Church of Christ in Thailand was established in 1934, there was no pool of theologically trained leadership or experience. The officials of the national organization, and in general the district (Presbytery) organizations, have been without formal theological education up to the present day.[2]

Therefore, the churches appeared as laymen's churches.

After the fourteen years (1925-1939) of higher theological education, graduates were still few in number and not every graduate worked in the parish churches. Some of the graduates went on to teach in church-related schools and a few stepped out of the ministry altogether. In short, only some graduates worked actively in the church while others were engaged entirely in secular work. A few graduates took advantage of opportunities for training abroad during this period. But again, the church was not able to retain all of them; the graduates came back and worked in the church for a few years and then either joined some sectarian groups or became engaged in other work.

From 1939 to 1949, the seminary was not able to continue its teaching program. Two factors caused its closure: the Second World War and the coming of Dr. John Sung. The situation is described in the historical sketch of the Seminary Catalogue, 1962:

> The possibility of a continuation of theological education by Thai staff during the war years was cut off by events that took place in 1939. At the end of 1938, Dr. John Sung, a Chinese evangelist, came to Chiang Mai with a ministry of preaching and healing. This visit had a dramatic effect on the Christian community. This event created both negative and positive results - on the one hand, it served to awaken them to realize

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[1] Ibid.

[2] Ibid.

> the importance of evangelism. On the other hand, it introduced doubts about the value of theological education and tended to divide the Christian community. The comparatively cool reception given by the principal (the Reverend N. Carl Elder) of the seminary and his two Thai colleagues aroused suspicion on the part of others. Accusations were made, and the seminary staff was transferred to Bangkok for other assignments . . .[1]

It was really the most tragic situation the seminary had ever met - the war cut off all foreign support and personnel and the Thai staff was so weak that the Christian community was not moved to support it. The churches, without realizing it, were hurting themselves. As Dr. Hamlin has remarked:

> . . . while other neighboring lands were making significant progress in theological education, Thailand's record is one of crisis after crisis, with little visible results beyond training of elders and evangelists.[2]

The gap between Thai leadership and missionaries widened. This was evident in the first post-war planning conference in 1946. There were sixteen Thai delegates, seven of whom were ordained, but only two had theological training. On the other hand, there were nine ordained missionaries with college and seminary training.

The seminary was reopened in 1949 under the leadership of Rev. Herbert Grether and Rev. Prasert Indhapandhu. Seven students enrolled. At the beginning of this period, the lay-training program became more tightly organized with a greater range of instruction. Church office bearers and other leaders were encouraged to come for the course which ran for three months per year for four years. It was recorded that "there are usually twenty-five students in the course, and three or four are awarded certificates every year".[3]

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[1] Seminary Catalogue, 1962, p. 13.

[2] Hamlin, p. 31.

[3] Seminary Catalogue, 1962, pp. 30-31.

b. From 1956 - 1971.-- In 1956, Mr. Grether was transferred to full-time work revising the Thai Bible for the Thailand Bible House and Dr. E. John Hamlin (Presbyterian U.S.A. fraternal worker, 1954-) took his place as principal. Chief among the missionaries who have been assigned to seminary work in Thailand, Dr. Hamlin has grasped the vision of the church and has bent every effort to develop the seminary. The period of the Hamlin's incumbency has been marked by rapid development in theological training. The departments of Church Music and Christian Education were opened in 1957. The Christian Service Training Center followed in 1961, to give the five-departmental structure which sustained for ten years until the opening of the Extension Department in 1971.

The seminary was accepted as an associate member of the Association of Theological Schools in South East Asia in 1960, and as a fully accredited member in 1965. It is also a member of the Thailand-Singapore-Burma area of the South East Asia Graduate School of Theology, and Dr. Hamlin serves as an area Dean.

In 1963, the original name "McGilvary Theological Seminary" was changed to "Thailand Theological Seminary" by action of the General Council of the Church of Christ in Thailand and on recommendation of the committee on Theological Education (now the Board of Directors).

The faculty of the seminary has gained from four in 1965, to fifteen full-time members in 1971. It is international and interdenominational with expatriates outnumbering Thai from the beginning. Besides American Presbyterian, Disciples, Baptist, British and German, there have been Asian expatriates as well. Supporting a request from the seminary, Mr. Grether, then chairman of the committee on Theological Education of

Christ in Thailand, wrote in 1956 to the Executive Committee of the Asia Council on Ecumenical Missions as follows:

> The committee feels strongly that any real growth of the church must, in this day, be based on inter-church, international, and interracial cooperation. Therefore we would prefer to have an Asian as the new member of the seminary staff . . . At present there are associated with McGilvary Seminary one Thai teacher and three American teachers. To add still another Westerner would be to make the lack of balance worse than it is.[1]

Indeed, Asians have made valuable contributions to the seminary. These have been Dr. Kosuke Koyama from the United Church of Christ in Japan (1960 - 1968), the Reverend Paul Manickam from the Church of South India (1963 -), Dr. Boen Giock Pouw from the Christian Church of Central Java, Indonesia (1966 - 1970), and the Reverend Kenichiro Mochizuki from the United Church of Christ in Japan (1968 -).

The development of a Thai faculty has been a major aim of seminary policy throughout this period. Not only was this important in the matter of seeking accreditation, but it was essential for the establishment of a strong Thai identity for the seminary and a stability for its faculty. Dean Prasert Indhapandhu was the only Thai member from 1949 to 1962, when Mr. Pisanu Akkapin with his STM from Union Theological Seminary New York and Miss Janram Pantupongse with her BA from Western College for Women, Oxford, Ohio, returned from study abroad to join the faculty. Miss Pantupongse left her work in the Music Department in 1964 following her marriage, and Mr. Akkapin left the Department of Theology in 1967 to take up his labors at the Fifth Thai Church, Bangkok. Miss Kamol Arayaprateeb joined the faculty in 1965 after study at

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[1]McGilvary Theological Seminary, "A Letter to the Executive Committee of the Asia Council on Ecumenical Missions", 1 p., typescript, 1956. On file in the office of Thailand Theological Seminary, Chiang Mai.

Union Theological Seminary, Manila, Philippines, and left for further study in the United States in 1968. Mrs. Prakai Nontawasee, with her MA from McCormick Theological Seminary, Chicago, joined the faculty in 1966. Mr. Boonsak Chongwattana, having served as tutor-assistant from 1966-1968, returned with his BD degree from Silliman University Divinity School in 1970. Mr. Maen Pongudom returned from study in the Philippine area of the South East Asia Graduate School of Theology in 1971. Currently studying abroad and preparing to return to the seminary are Miss Arayaprateeb, studying for the ThD in Old Testament at Seaburg Western Theological Seminary, Chicago; Mr. Boonratna Boayen and Mr. Anek Sae Liang, in the Thailand-Singapore-Burma area of the South East Asia Graduate School of Theology; Mr. Chatri Muang-ngam in Silliman University Music Department; and Miss Samai Tepinta, Ground Hall, Melbourne, and the Christian Education Office of the Presbyterian Church of Victoria, Australia. The goal of the development of a Thai faculty is becoming a reality.

The latest development, which is still in its formative stages, is the establishment of a private college under the auspices of the Church of Christ in Thailand.

2. <u>Theological Education Strategy to Serve the Varied Needs of the Church</u>

The ultimate aim of the seminary is to produce well-equipped workmen for Christ. But the needs of the church demand a structure to train people at various levels and at a variety of locations. The response of the seminary to this need is seen in its six departments which operate basically at three levels:

at the upper primary level (5th to 7th grades): The Laymen's Institute

at the secondary level (8th to 10th grades): The Christian Service Training Center

at the secondary level (10th to 12th grades): The Department of Church Music and the Summer School in Christian Education

at the college level (above 12th grade): The Department of Theology

at all three levels in a variety of locations: The Extension Department

a. The Laymen's Institute.--Due to the fact that the Church of Christ in Thailand is composed mainly of rural churches and there is a lack of leaders with formal theological training, the program of training laymen has been essential. In 1968, the Dean Prasert Indhapandhu of the seminary wrote:

> The Church of Christ in Thailand has many types of workers, such as theologians, Christian educators, and church musicians. The training of laymen is equally as important as of these other types of workers, especially since most of the rural churches do not have pastors and the responsibility for church leadership devolves onto elders and deacons.[1]

The Laymen's Institute is therefore designed for elders, deacons, and other church leaders to enable them to preach and to teach more effectively and to gain a deeper understanding of the Christian faith.

The seminary began its lay training program in 1949, and in 1952 it developed into the Laymen's Institute. The full course in the Laymen's Institute was at first scheduled during the rainy season (September - November) for three-months yearly, for a period of four years. The length of the program and time schedule proved acceptable for a dozen years and an average of some twenty-five elders, deacons, and other church officers attended yearly. However, as the seminary began to develop the other departments, its resources and time became strained, resulting in less time being given to the Laymen's Institute. Meanwhile, there was a decrease in enrollment in the Laymen's Institute due to the fact that the program was too long for many interested

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[1]Prasert Indhapandhu, "They Also Serve", Thailand Theological Seminary (Chiang Mai: Thailand Theological Seminary, 48 pp., printed in both Thai and English, 1968), pp. 23-25.

persons and the time schedule was not suitable for those who were engaged in working in the rice fields. They could not leave their jobs for so long. Thus, in 1965, the program was changed to the present six week's course (on a four-year cycle) in February and March. It is conducted at the Pakluai campus. The regular Christian Service Training Center students are on their "Tent Mission" tours during these months, so the space is available for the Institute. This schedule has proven acceptable and the number of people studying in the Institute has increased annually.

Mention should be made of the fact that in recent years there has been a trend towards more and more young people enrolling in the Institute, many with a fourth grade education. Formerly this Institute enrolled primarily elderly people who often had less education. Some of these young people have made good records in their training and they have been recommended for enrollment in the Christian Service Training Center course. It is a good sign for the future development of leadership in the church. Since 1970, the Reverend Paul Manickam has been the Department Head.

b. <u>The Christian Service Training Center</u>.--In 1956, the Reverend Frederick Gagstieger of the Marburger Mission started a Bible School at the McKean Leprosarium at the request of Dr. Chinda Singhanet, then Director of McKean. Five years later, when the Department of Theology required the entering students to have completed the twelfth grade, it was necessary for the seminary to provide a place for the training of those who had only tenth grade education or lower. In 1961, therefore, the Christian Service Training Center was established as a department of the seminary and the bible school course was incorporated into it. The purpose has been stated as follows: "The need is not for a school to produce second-rate ministers, but for a school to

produce first-rate servants of the church in special and well-defined fields".[1]

The Training Center has one aim: to train young men and women to be pastors and evangelists of the rural churches from whence they come. Since rural churches are generally not able to give full financial support to their pastors, the Center also provides vocational training for its students in order that they might earn additional income to live on.[2] Besides theological training, the Center offers training in agriculture, typing, handicraft, poultry and hog raising, and even has a plan to offer a course in the use, maintenance and repair of electrical appliances. This program is in full accord with the church's project of self-support.

However, the Center has budget problems. It badly needs a larger plot for agricultural training. And there is an anxiety on the part of some that the graduates would either choose to work as full-time pastors, or if full-time employment is not available, leave church employment entirely for other jobs.

The program of the Center was initially a three-year residence course with two years internship. The entrance requirements for students were quite flexible, ranging from fourth grade up to eleventh grade. After some years, the program developed into a four-year residence course and one year for internship in order to allow time for vocational training. The entrance requirement was set at tenth grade in the catalogues, however, the entrance

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[1]McGilvary Theological Seminary, "Minutes of the Meetings of the Committee on Theological Education and the Nurture of the Ministry", 2 pp., typescript, 1959, p. 1. On file in the office of Thailand Theological Seminary, Chiang Mai.

[2]Perhaps this is the place to mention that even though the local churches in Thailand cannot adequately support their pastors, not a single Thai pastor has been paid his salary from abroad.

requirement has in practice continued its flexibility. At the beginning of 1971 the Administrative Council voted that all students should have their seventh grade certificate before being allowed to graduate.

This lack of a firm policy regarding entrance requirements can be understood from three angles. First, the educational system in Thailand is not yet well enough developed to select the able young people for training. Therefore, many are, so to speak, left behind by the educational process who are good leadership potential for the church. Second, the educational level of the rural church is quite low so that tenth grade graduation might not be necessary for church leadership. Third, there has been a tendency in the church, and to some extent in the Training Center itself, to emphasize piety and dedication and to de-emphasize academic preparation. The result of this attitude has been in some cases to develop an over-emphasis on piety by the Training Center graduates to compensate for their feeling of inferiority in academic training as compared to the Department of Theology.

From its conception in 1961, an important part in the development of policy has been carried on by the two faculty members of the Training Center Faculty supplied by the Marburger Mission. The following persons who have served in this capacity in the first decade of the history of this department are: the Reverend Frederick Gagsteiger, Rev. Heinz Riemer, Rev. Gerhardt Huget, and the Reverend Ernst Horn. The Marburger Mission has rendered valuable assistance to the Training Center program not only in supplying personnel but in the form of vehicles, equipment for the tent mission evangelistic work, as well as participation in the building program. It must be said at this point that to the knowledge of the writer, all assistance, other than personnel and building, has been channeled through mission personnel on the faculty rather

than through the Treasurer of the seminary.

Due to administrative, ecclesiastical, sociological and theological problems, a certain tension has prevailed from time to time between the students of the Training Center on the Pakluai campus and the Department of Theology on the city campus. This tension reached the point in December, 1969, that alumni and students petitioned the Church of Christ in Thailand to separate the Center from the main body of the seminary. The matter was considered and rejected by the Executive Committee early in 1970. Doubtless they felt that the unity of the church was at stake as well as the unity of the seminary. It should be added that since the opening of the 1971-1972 school year the tension has been relaxed to a large extent due to the dedicated efforts on all sides. Serving as heads of this department have been Mr. Gagsteiger (1963-1964), Rev. Richard Bryant (1962-1963), Rev. Heinz Riemer (1964-1965 and 1967-1971), Rev. Richard Carlson (1965-1967), and Rev. Prasert Indhapandhu (1971-).

c. Department of Theology.--When the seminary was re-opened in 1949, the theological course was set up as a four year curriculum with students being accepted every two years. It was arranged that one class would be taught in English with the entrance requirements set at 12th grade graduation and the next class two years later would be taught in Thai with entrance requirements set at 10th grade graduation. The first class consisted of the Reverend Prachean Wattakeecharoen, Rev. Boon Yune Natane, Rev. Mian Pongnoi, Mr. Wasan Supachana and Mr. Philip Hok. Beginning in 1956, classes were accepted each year at both the 10th and the 12th grade levels. In 1961, entrance requirements for this department were fixed at 12th grade graduation and two years more added to the four year course providing a period of one and a half years

for internship and a semester for thesis writing, for a total of six years. The B.Th. degree was first awarded in 1965, and the B.D. degree in 1969.

Though the majority of the churches of the Church of Christ in Thailand are rural, it is nevertheless important to maintain a high standard of theological education. But this has not always been understood. Rev. Kenneth Dobson, formerly a professor in the seminary, stated the issue succinctly:

> What is the use of having young men and women spend years in theological study when they would be better able to serve the local churches, and require lower salaries, if they studied church work instead of theology, and if they studied only a few years instead of six or seven?[1]

Recently there was an article in ข่าวคริสตจักร [Church News] which questioned the work of the seminary and reflected the opinion of some church leaders:

> . . . frankly speaking, theological schools both Chinese (Bangkok Institute of Theology) and Thai (Thailand Theological Seminary) at present do not answer the real need of the churches . . . the Seminary produces "instruments" for the churches who are too highly qualified. The churches cannot afford to hire them because of high salaries . . . the Seminary has the project of training which is too far ahead of the churches, ignoring the essential present need of the churches . . .[2]

The writer of those words reflects the old previous held concept of ministry in Thailand, when there was more emphasis on <u>training</u> evangelists rather than <u>educating</u> pastors and theologians who could work out an indigenous theology to present to their Buddhist neighbors. The reason why Thailand Theological Seminary devotes its limited resources to produce educated and highly trained ministers has been stated aptly by Mr. Dobson:

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[1]Kenneth Dobson, "Why Study Theology?" <u>Thailand Theological Seminary</u>, 1968, p. 9.

[2]บุญศรี กลิ่นหอม, "ความเห็นและข้อเสนอแนะเพื่อปรับปรุงงานสภาคริสตจักรในประเทศไทย [Comments and Recommendations for the Development of the Church]," <u>ข่าวคริสตจักร</u> [Church News], (October, 1970), pp. 44-46.

> To these people the answer is that the church needs a few highly trained leaders as well as many leaders who are not so technically, highly educated; moreover, some of the young people have talents and abilities to be the "thinkers" and "planners" at the top of the Church of Christ in Thailand. But they must be properly educated![1]

The church is in the process of social change, and the challenges which the church faces demand highly qualified leaders if the church is to do its task effectively. On this fundamental conviction, the Department of Theology has been established, and it has developed high standards. The graduates from this department answer the call for leadership.

For the benefit of the students in the Department of Theology and the Church, the seminary has developed the Bangkok Semester and Rural Laboratory Programs. The location of the seminary in the north is both an advantage and a disadvantage. It is an advantage because it is located where the majority of Christians are - it is closer to the rural churches. But it is also a disadvantage because it is far from city-life and the nation's capitol. As Dr. Hamlin has stated:

> Distance from Bangkok cuts the students off from the winds of change which blow through that great metropolis as well as from a real acquaintance with the nature of city-life as a challenge to the church's service and witness. This distance also separates us from the stimulus of international contacts which are part of the big city.[2]

The seminary realized the necessity of providing an opportunity for students to have city or urban life orientation in order to enrich their experience and leadership in Thai society. The Bangkok Semester was planned and first implemented in 1964, with three young men under the supervision of Mr. Pisanu Akkapin and Rev. Bryce Little, Jr., who resided in the Christian

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[1] Dobson, p. 9.

[2] Hamlin, "Editorial", South East Asia Journal of Theology, V/1, (July, 1963), p. 4.

Student Center in Bangkok. A regular academic course combined with field trips to important social and industrial centers as well as to slum areas, and opportunities for dialogue with the university world were provided. The plan proved quite successful and useful, so much so that the Accrediting Commission of the Association of Theological Schools in South East Asia was moved to comment as follows:

> The Accrediting Commission has been impressed by the success of the College of Theology's "Bangkok Term" experiment in 1964, in enabling students involved (3 in number) to gain a deeper understanding of the Thai Urban Society and the contemporary problems of the church and society today. For these three students it seems to have been an arresting experience, and we entirely approve of the proposal that this experiment be extended. We suggest that in the 5th year course, students be exposed to two terms of this kind in Bangkok, and one term of similar rural society experiments, possibly in Chiang Mai.[1]

This program has been worked out in cooperation with the Urban Industrial Life Division (U.I.L.D.) of the Church, and later, support came from some churches in Bangkok. The place of the student residence has shifted around: in 1964 and 1967 it was in the Student Christian Center, in 1969 in the U.I.L.D.'s center. In 1970, the East Asia Christian Conference (E.A.C.C.) granted funds for a special study tour in Singapore for some of the students participating in the Bangkok Semester. The fourth season is planned for November 1972 - February 1973.

Besides the Bangkok Semester, the seminary has also taken the initiative in a Rural Laboratory project which aims to provide opportunities for students to study the present situation of the rural churches where most of them will serve as pastors after graduation. This project was started in 1965 in response to the recommendation of the Association of Theological Schools, and is scheduled during the summer vacation. The students are assigned to

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[1]Quoted in Bryce Little, Jr., "Bangkok Semester", The Voice of Urban Industrial Mission in Thailand, I/1, (1967), p. 35.

live and study in selected rural areas under the supervision of local church leaders. This project has also proven very successful and the students are effectively put in touch with life in the rural churches. They come to understand their nature, and become aware of their needs and problems. From what they see and feel, some of the students sense a genuine call to the rural ministry. This call has its practical dimension. One of the students had written:

> . . . the pastor in the rural church must have some knowledge of medicine
> . . . he must also have some other skill to work for an additional income, because the church is not in the condition to give full financial support.[1]

Besides the programs of Bangkok Semester and Rural Laboratory, the seminary has experimented with what is called the "Combined Degree Program" since 1969. At present, (1971), four students are enrolled in Chiang Mai University as well as at the seminary. Encouragement of this program came from the success of the Bangkok Semester project which provided opportunities for students to study in some universities in Bangkok as auditors. The feeling grew that church leaders should taste university-life and encounter the so-called "intelligentia" so as to have more meaningful dialogue with that influential and growing sector of society. Thus was the plan of the combined (or double) degree program conceived. The assistance of Dr. Amnuay Tapingkae, elder of the First Church, and Dean of the faculty of education of Chiang Mai University, was very important in the implementation of this program.

Seminary students in the combined degree program must pass the entrance examination of Chiang Mai University. The combined course of study extends seven years beyond the 12th grade. Students in this program are required to

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[1] บุญส่ง แคงเรือน, "ชนบทศึกษารุ่นที่สี่ [The Fourth Rural Laboratory]," คริสตธรรมสมิพนธ [Thailand Theological Seminary Herald], II/1, (August, 1970), p. 6. Translation mine.

take theology courses in the seminary simultaneously with the secular courses in the University. They reside at the seminary. After candidates have met all of the academic requirements of both institutions, they receive an A.B. degree from the University and a B.D. degree from the seminary. Four students are currently (1971) enrolled in this program.

The program has been criticized by some church leaders as too expensive, too long, and too remote from the urgent needs of the church. The charge is also made that graduates will be tempted to leave the ministry of the church. These criticisms are not valid because the length of the course is only one year longer than the single B.D. degree program. As for expenses, only fees for the courses in the University are needed in addition to those of the B.D. program. For the urgent needs of the church, the seminary has provided other levels of training. Furthermore, it is too soon to know whether graduates will leave the ministry of the church because no one in this program has been graduated yet. The program provides great advantages for future ministers. The students are given opportunities for dialogue with students who are in training for secular vocations and who come from different religious backgrounds and social settings. Moreover, the seminary students present themselves in the university community as active Christian witnesses. But more important still, the students learn to relate theological knowledge to secular knowledge more fully. And, finally, this program helps students to overcome a certain feeling of inferiority which is aggravated by the fact that the B.D. degree is not recognized by the Government. It is expected that in some cases the financial burden of the church will be lightened since pastors, trained under this program, can engage in other professions (e.g. as school teachers or social workers) for additional income.

d. Department of Christian Education.—This department was established in 1957 by the Reverend W. S. Thompson in cooperation with Miss Kua Salikupta, having as its purposes: (1) to respond to the need for better trained Christian teachers in church-related schools, and (2) to give an opportunity for training and experience to students in the Theology and Music Departments. To meet the first purpose, a six-month Christian education training course was started with an initial enrollment of six teachers.[1] In the following two years a further two-year course was opened for tenth grade students, and seven students enrolled. However, when the only one student passed the final examination, the program was terminated.

The six-month training program continued up to 1960 and in 1961 it was changed into a summer session. This was due to the fact that the students, all of whom are teachers in the church-related schools, found it difficult to leave their regular employment for six months at a time. The course is now scheduled for one month per year on a three-year cycle. This project is strengthening the Christian education in church-related schools.

The second purpose of this department was effectively worked out from the beginning. Every student who enrolls in Theology or Music is required to take Christian education courses, which combine theories taught in the classroom with practice in local churches and church-related schools. Miss Jane E. Arp (Presbyterian U.S.A. fraternal worker, 1949 -) served as department head from 1960 to 1966 and Mrs. Prakai Nontawasee has been department head since that date.

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[1]McGilvary Theological Seminary, "Report to the Committee on Theological Education and the Nurture of the Ministry", 3 pp., mimeographed, 1957, p. 1. On file in the office of Thailand Theological Seminary, Chiang Mai.

e. Department of Church Music.--This department was first opened in 1957 when Miss Vida Rumbaugh (Presbyterian U.S.A. fraternal worker 1950-1958) came to Chiang Mai from Bangkok for her last year prior to her return to the United States. A one year course was given in which seven students were enrolled. The department was re-opened as a two year course in 1961 with Mrs. Carolyn Kingshill (Presbyterian U.S.A. fraternal worker 1953-) as department head. In 1962 Miss Janram Pantupongse joined the faculty and became department head in 1963. After her departure, Mrs. Kingshill resumed leadership until 1965 when Dr. John Milton Kelly (Presbyterian fraternal worker) who had been a visiting lecturer in 1962-1963, served as department head until 1967. At that time, Mr. Gerald P. Dyck (Presbyterian fraternal worker 1967-1971) assumed the position. In 1971, Mrs. Kingshill resumed once again her work as department head.

The task of the Department of Church Music is: "to train the Church of Christ in Thailand young people for musical leadership in schools, churches and society". After fourteen years this department could boast thirty-one graduates, "most of whom are serving the schools and churches of the Church of Christ in Thailand or studying abroad for return to Thailand". Beginning with the 1968-1969 school year, the Department of Church Music, under the leadership of Mr. Dyck, announced plans to expand its program to a three year course "to meet the growing needs of this country".[1] This plan was accomplished in 1971.

Perhaps something should be said once again of the over-all goal of the seminary. Dr. Haulin has expressed it well: "by these various courses the seminary has sought to relate theological education to the actual needs of the

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[1]Gerald P. Dyck, "The Development of Church Music", Thailand Theological Seminary, (1968), pp. 17,19.

Church of Christ in Thailand."[1]

f. The Department of Extension.--In 1970 the program of theological education by extension was implemented. The main purpose of this program is to bring theological education out from behind the seminary's walls to where people live and work. In this year (1971), the seminary offered some courses at the Crystal Spring House, the Student Center in Chiang Mai. Some Christian students in Chiang Mai University enrolled. Now an extension center has been opened in Bangkok with twenty students enrolled part-time in courses while they engage in their own work. The Reverend Wichean Wattakeecharoon served as chairman of the Bangkok Extension Center Committee beginning in June, 1971, and then Rev. Somchart Cha-umthong, pastor of the Second Church in Bangkok, assumed duty as secretary beginning in November, 1971.

In the latter part of this year (1971), Miss Jane E. Arp returned from furlough and was appointed as the head of the Department of Theological Education by Extension of the seminary. Under her leadership the Extension Department aims to open centers in Chiang Rai in the North and Nakornsrithamarat in the South, offering instruction at three levels: Theology, Christian Service Training Center, and Laymen's Institute. The students in the extension program will be awarded degrees or certificates according to their qualifications just as resident students after they have met all requirements.

3. Recruitment - A Major Problem for the Seminary

Recruitment for the ministry is a problem of long-standing. Reasons may be found in Thai society of the late nineteenth and early twentieth centuries when there was no pattern of an educated professional clergy and no image of the pastoral ministry. The Church of Christ in Thailand has a little

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[1]Hamlin, SEAJOT (1965), p. 32.

over twenty thousand communicants of whom 80% are in the rural churches, most of them having only 4th grade educations. Because the Christian community is a minority in an overwhelmingly Buddhist society, the church lacks social prestige. Leadership in the church, therefore, is not an attractive vocation for young people. The churches, as a rule, are not able to provide security for their pastors when they reach retirement. Moreover, even church-related institutions seem to undervalue the training of the graduates of the seminary. The predominant answer given to a survey which asked, "Why are very few young people interested in studying at the seminary?" was: "There is no security in the job and Christian institutions do not recognize seminary graduates as equal to those who graduate from secular institutions."[1] Young people do not have a clear picture of the ministry. Dr. Hamlin wrote:

> The image brought by the missionaries (by the time of Dr. McGilvary) was probably not adequate to the situation in North Thailand. In fact, a proper image of the pastoral ministry has still to be created in Thailand.[2]

Another reason appeared at the very beginning in the policy of the Presbyterian Mission. As related by Dr. McGilvary, a Bible class for prospective church workers enlisted eight or ten students; but the class disbanded after a few weeks due to an uncertain future for the students and the complicated procedures set up by the Mission's Board of Education. A special subcommittee was appointed to examine applicants and make inquiry into their motives for entering the ministry, the condition of their families, and other such matter. In order to test their sincerity, the committee offered them an allowance set at the absolute minimum. Such rules and regulations, said

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[1]From questionnaires sent by the writer to churches in the Church of Christ in Thailand in 1970.

[2]Hamlin, SEAJOT, (1965), p. 27.

Dr. McGilvary, was:

> . . . better suited to American conditions than to those of the Laos (Northern Thai) churches . . . None of them (students) understood exactly what the Board of Education was about.[1]

A third cause, also relating to the Mission, was the decision made by the Board of Foreign Missions in New York to put the Nevius plan into effect in North Thailand. It was "an unworkable plan, understood neither by the parishioners nor the workers"[2] and resulted in the resignation of six ordained men from their work and the termination of systematic training for eight years. Thus, the uncertain professional future for ministrial candidates was a factor hampering recruitment at the beginning, and remains so to this day.

After the re-opening of the seminary in 1949, active contacts with the churches and schools were maintained by visits of faculty and students. An unusual year was 1959, when the Reverend Sinclair Thompson (Presbyterian U.S.A. fraternal worker 1937-1939 and 1950-1961), acting principal of the seminary, reported on the results of his tour in early January; fifty-nine applications were received, of which twenty-nine were accepted.[3]

The raising of entrance requirements for the Department of Theology to 12th grade in 1961 intensified the recruitment problem, while the Christian Service Training Center was having a little trouble with finding candidates for study.

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[1]McGilvary, p. 260.

[2]Hamlin, SEAJOT, (1965), p. 28.

[3]McGilvary Theological Seminary, "Report of Acting Principal to the Board of Directors of McGilvary Theological Seminary", 1 p., typescript, 1959. On file in the office of Thailand Theological Seminary, Chiang Mai.

Tours are still conducted by seminary students and faculty between the first and the second semester of each year - usually October. The team meets Christian students and provides information about the seminary: various educational programs and attempts to inspire young people to dedicate themselves to the ministry.

The seminary week-end program was used for some years (1964-1967) as a public relations method. Christian students from the 9th to the 12th grades were invited to spend a week-end on the seminary campus where the seminary program was introduced to all - subjects studied, the atmosphere of teaching and learning, and the fellowship of theological students. This program helped the young people to see the realities of the seminary life and challenged them to answer the call to the ministry.

Another recruitment device adopted by the General Council of the Church of Christ in Thailand in 1968 was the appointment of a "Committee on the Promotion of Theological Education" in each district. These committees were charged with the duty of seeking out young people who might be interested in studying for the ministry and organizing programs to encourage them until their final decision is made. The General Council also enlisted the aid of each church-related school in encouraging students to volunteer as candidates for study. The Youth Division was in turn assigned to take responsibility for organizing a national fellowship of those "dedicated to Christ". This entire plan, which appears well-structured and bound to be effective, remained nevertheless inactive. It was proposed by the seminary itself but there was no subsequent implementation.

Another recruitment method is the pre-theology scholarship program, which has also been called the early decision scholarship program. It is in

essence an attempt to use scholarship funds to enlist young people at the 11th and 12th grade levels into theological study after 12th grade.

The initial period of the plan (1957-1960) offered scholarships at Prince Royal's College and Dara Academy without entrance examination for the 11th grade. Fourteen were enrolled in this program in 1960, of whom six went on to complete their study in the seminary after completion of the 12th grade. Two more who did not complete the 12th grade nevertheless entered the theological course whose entrance requirements were still at 10th grade graduation and completed the special seven year course leading to the B.Th. degree.

The plan was discontinued in 1960, the year before the entrance requirements for the theology course were fixed at 12th grade graduation. This may well have been unfortunate, since the number of candidates enrolling each year was very limited. Thus, in 1969 the pre-theology scholarship program was reinstated with some alterations. First, all candidates for scholarship must have passed the 11th grade entrance examination. Secondly, it is not required that the recipient study at Prince Royal's College or Dara Academy in Chiang Mai. In fact, Aroonpradit School in Petchaburi has played an important role as a place for pre-theology study. Thirdly, beginning in 1972, residence in the seminary dormitory is not required. In 1971 there were five students in the pre-theology scholarship program and two members of the entering theology class had been recipients of the scholarship.

4. <u>Funding - a Major Problem for the Seminary</u>

During the period from 1888 to 1939, funding was not an obvious problem since missionary faculty salaries and property maintenance were provided by the Mission Board. Boarding expense of the students could be supported by funds sought personally by the missionary, as in the case of Dr. McGilvary

when he began his Bible class in 1884, or by other sources, though these sometimes are inadequate, leading to the withdrawal of some students in the early years.[1] The situation was not substantially different when the seminary re-opened in 1949. In 1959, for example, there were twenty-five students enrolled. Of these, only four were fully supported by the districts which sponsored them and one by a local church.[2] The others were all dependent on scholarship funds from the seminary, which meant essentially from abroad. The budget for that year shows that 90,000 Baht came from the Presbyterian Mission Board, of a total budget of 245,000 Baht.

As early as 1956 the new principal, Dr. Hamlin, brought up the problem of inadequate funding to the Committee on Theological Education of the Church of Christ in Thailand (serving as the seminary's Board of Directors) stating that the seminary was "too dependent on financial help from abroad". Local churches were called on to think about their need for pastors and hence to support the theological training program of the seminary. But it seems that the churches do not even yet fully realize the situation. The Reverend Samrit Wongsang has written as follows:

> . . . the Theological Seminary is a part of the church, but the church does not yet fully realize and give full support to it . . . What we see is, without giving adequate support enabling it to prepare an amount of qualified students, the church just cries for an active and able pastor.[3]

When the seminary was accredited in 1965, the Association of Theological Schools in South East Asia attached notations pertaining to finance as follows:

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[1] McGilvary, p. 260.

[2] ศรัณย์ ชัยรัตน์, "อนาคตของนักศึกษาศาสนศาสตร์ [The Future of Theological Students]," ข่าวคริสตจักร [Church News], (November, 1959), p. 25.

[3] วงษ์สังข์, p. 118. Translation mine.

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N 7.1 In this school, local financial support is inadequate.

N 7.2 This school is too dependent on financial help from abroad.[1]

In 1964 an endowment fund was established with an initial gift of 200,000 Baht from a Thai Christian. By 1971 this had grown to 724,702.85 Baht yielding an annual income of about 50,000 Baht. The goal of two million baht has yet to be reached, but a beginning has been made in financial stability. Contributions in Thailand for the general budget began in 1959 with 20,000 Baht and in 1970-1971 a total of 110,000 Baht was contributed. A summary income for 1970-1971 will show that 202,000 Baht came from the United Presbyterian Church in the U.S.A. via the Church of Christ in Thailand; 142,000 Baht from contributions in Thailand; 79,800 Baht from the Foundation for Theological Education; and 210,065 Baht from fees.[2]

5. Alumni Statistics

Between 1949 and 1971, there were 120 graduates from three departments, Theology, Church Music and Christian Service Training Center, of which five graduated from two departments (one from Music Department and Theology, and four from Christian Service Training Center and Music). The breakdown is as follows: Theology - 49 (Dipl. Theol. - 21, B.Th. - 22, B.D. - 6), Church Music - 31, and Christian Service Training Center - 44. Three graduates from Theology have passed away. Out of 117 graduates, 6 are doing church work outside the Church of Christ in Thailand, 4 are studying abroad without designation as yet for work in any church-related institution, 11 have left the

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[1] SEAJOT, VI/4 and VII/1, (April-July, 1965), p. 143.

[2] Thailand Theological Seminary, "กิจกรรมสร้างคนทำงานศาสนาของพระคริสตธรรมฯ [Activities of Training Religious Workers of the Seminary]," 2 pp., mimeographed, (report presented to the 12th General Assembly of the Church of Christ in Thailand, met on December 13-17, 1970), p. 2. Copies available on file in the office of Thailand Theological Seminary, Chiang Mai.

ministry to engage in private business (though they still support the church), and 10 are on the staff of the seminary. The remainder are at work in the local churches, districts, church departments, and church-related institutions.[1]

6. Bangkok Institute of Theology

This institute was first established in Bangkok in 1941 in connection with the Yellow Bridge Church of the Seventh District under the name "Bible Teaching Center". It was moved to Petchaburi during the Second World War. After the war, in the year 1949, it was moved back to Bangkok and located at the Jane Hays Memorial School compound in Sapan Sawang under the directorship of the Reverend Graham Fuller and Rev. Clifford E. Chaffee. In 1960 it was moved to the present location in Bangkapi, Bangkok. At that time it was officially registered with the Ministry of Education as the Bible Training School and was placed under the supervision of the Seventh District of the Church of Christ in Thailand.[2]

In November, 1970, this school became an affiliate member of the Association of Theological Schools in South East Asia. In the following year, 1971, the Board of the school changed its name to "Bangkok Institute of Theology" and authorized the addition of a four year course plus an intern year that leads to Licentiate of Theology.[3]

Both Chinese and Thai languages have been used as medium of instruction. Entrance requirements for students are 10th grade graduation plus a

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[1]Thailand Theological Seminary, "หนังสือรายชื่อผู้สำเร็จการศึกษาของพระคริสตธรรม แผนกศาสนศาสตร ดนตร และศนยศึกษา[Directory of the Seminary Alumni - Theology, Church Music and Christian Service Training Center]," 6 pp., mimeographed, 1971. Copies available at Thailand Theological Seminary, Chiang Mai.

[2]Wells, (1967), p. 22.

[3]Correspondence with Rev. Clifford E. Chaffee, January 24, 1972.

primary school level of Chinese. In the year 1971-1972, there were nineteen students, thirteen faculty members of which four are full-time and nine are part-time. Of an annual budget of 134,000 Baht, which includes faculty salaries and honoraria paid by the school, 50,000 Baht came from the United Presbyterian Church in the U.S.A. via the Church of Christ in Thailand and the balance was raised locally in the Seventh District.

Most of the alumni of this Institute have been placed in the Chinese-speaking churches and chapels throughout Thailand. Five are taking further theological training in Taipei, Taiwan; six in Hongkong; two in the Philippines; and one in Thailand Theological Seminary, Chiang Mai. Two continued their studies at Thailand Theological Seminary in the Church Music Department and are now teaching music and Bible classes in two church-related schools in Southern Thailand.[1]

7. Bethel Bible School

This school is entirely the work of the Bethel Church, Chinese Baptist Church in the Twelfth District of the Church of Christ in Thailand. The school is under the directorship of Rev. Lim Pue Ngi, who founded the Bethel Church at Toongmahamek, Bangkok, in 1956, and has served as its pastor ever since.[2]

Aside from the Bethel Church's financial aid, this school obtains its financial support from abroad through correspondence done by Rev. Lim Pue Ngi and his staff. All students are required to be efficient in Chinese regardless of academic qualification in general education. Most of the courses are taught in Chinese.

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[1] Ibid.

[2] The Directory of the Chinese Churches of 12th Pahk CCT, p. 10.

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7. Bethel Bible School

This school is entirely the work of the Bethel Church, Chinese Baptist Church in the Twelfth District of the Church of Christ in Thailand. The school is under the directorship of Rev. Lim Pue Ngi, who founded the Bethel Church at Toongmahamek, Bangkok, in 1956, and has served as its pastor ever since.[2]

Aside from the Bethel Church's financial aid, this school obtains its financial support from abroad through correspondence done by Rev. Lim Pue Ngi and his staff. All students are required to be efficient in Chinese regardless of academic qualification in general education. Most of the courses are taught in Chinese.

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[1]Ibid.

[2]The Directory of the Chinese Churches of 12th Pahk CCT, p. 10.

A word should be said here that this school appears as a private Bible class rather than an institute.

CHAPTER IV

DEVELOPMENTS IN SELF-SUPPORT, RURAL LIFE AND NATIONALIZATION

A. A Plan for Self-Support

When the Church of Christ in Thailand was formed in 1934, its constitution stated that the national church would be self-supporting. Unfortunately, before the young church had adequate time to think and plan, the Second World War broke out and swept over Thailand. In the course of the war, the church appeared like a child who suffered from malnutrition; it was able to survive the hardship, but not without scars. When the war was over it cried out for help. Aid, both in material and personnel, came from abroad for restoration and rebuilding. As the church began to grow and expand its work and service, new projects and plans were thought of and worked out. But how much the national church leaders realized the necessity of developing self-support and tried to do so, is another matter. The church seemed to be happy with receiving aid from abroad and forgot all difficulties and hardships encountered during the war. It is little wonder that a self-supporting church was not achieved until 1966. After the 1957 integration of the American Presbyterian Mission, the church talked often about self-support but little beyond preaching on the topic of stewardship was ever done. In the 1962 General Assembly of the Church, several serious matters seem to have been brought up for discussion, although this did not appear in the minutes. Dr. Wells wrote: "This Assembly provided

for further study of changes in the church's structure and constitution in an effort to increase self-support and the sense of church unity.[1] There is no evidence that the church actually had a plan to actualize the aim of self-support. Moreover, some church leaders behaved in a way that encouraged an anti-self-supporting church policy.[2]

In 1966, at the 11th General Assembly of the Church, in the course of electing new officers, the issue of self-support was raised again. Reverend Charoon Wichaidist, General Secretary, was elected Moderator and at first he refused to accept. The representatives urged him to accept this new office and at last he did, but with a condition. He said:

> I am tired of this church work because it disappoints me so much. Frankly speaking, you church leaders disappoint me. The policy of self-support of our church is weighing on my heart and soul. I have been trying hard, but no one really has given a hand to help. This is the last time. If you willingly promise me that you and your churches will help me to actualize the policy of self-support, I will accept the office of Moderator, if not, I won't. And I have one more thing to say; after one year if nothing happens, I will certainly resign.[3]

The General Assembly had no choice but to vow to accept his condition. From this moment the project of "thirty-stang-a-week"[4] was worked out. This was a program of raising funds for national mission.

The Reverend Charoon Wichaidist toured around to local churches and

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[1]Wells, (1967), p. 29.

[2]Interview in May, 1970. During his interview Rev. Charoon Wichaidist said that in the past, during his service as Treasurer and General Secretary of the Church, whenever he brought up the issue of self-support for discussion, it was met with the attitude, "Why suffer when they have plenty to support us!"

[3]It was not recorded in the written report of the General Assembly of the Church. The writer has written from his memory as he was in this meeting.

[4]A stang is 1/100th of a baht, and 20 baht is the equivalent of $1.00.

urged both their leaders and members to help this project by giving at least thirty stang per person every Sunday. He met difficulties in the beginning. Because the church members did not fully understand why the Thai churches had to worry about self-support, they generally felt that the Sunday offerings were sufficient for the church's needs, considering their low income. The majority of church members are living in rural areas, generally having large families and very low income. Some rural churches receive offerings of less than ten baht each week. One of the rural church members expressed himself bitterly when he was asked if he took part in the "thirty stang" project:

> How is such a big family with eight members able to make an offering with a daily income of eight baht? Even though they might have a strong faith, they must think twice. The thirty stang project is good, but can you imagine how hellish it is when your family is crying for food and you do not have even a half of a stang in your pocket?[1]

This voice throws some light on the plight of some of the churches which have a serious economic problem. The project of raising funds for national mission must go together with a concern for raising the standard of living of the church's poorer members.

Despite difficulties, the thirty stang project has shown real promise. It was started in 1967, and by the end of that year there was 93,172.20 baht in the fund. By the eleventh month of 1970, a total of 373,678.45 baht had been raised.[2]

It is widely felt that if the numerous rural churches which are crying for pastors, actually had their pastors, then the offerings of these churches would grow and develop. The thirty stang project aims primarily to make it

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1 แม้น พงศ์อุดม, "สายสัมพันธ์ [Fellowship]," ข่าวคริสตจักร [Church News], (November, 1970), p. 50.

2 รายงานเกี่ยวกับโครงการเลี้ยงตัวเองของสภาฯ [Report of the Church's Thirty Stang Project]," ข่าวคริสตจักร [Church News], (January, 1971), p. 7.

possible for rural churches to have pastors. In 1968, ten pastors were supported from the fund and this number was increased to fifteen in 1969.[1] The rural churches paid their pastors in accordance with their ability and the common fund paid the rest to bring the salary up to a full rate. The amount of money paid from the common fund for each pastor under this project, therefore, varied from 200 baht to 800 baht. Partly by this plan, the church could double its pastors in 1970.[2]

Mention should be made here that the largest amount of money contributed for common fund has come from the seventh district, all of whose members are Chinese, and the sixth district, which includes Bangkok and central Thailand. It is not that they have more congregations but because their congregations are in a better economic condition.[3]

Aside from the thirty stang project, the church has recently (1970) decided that its church-related institutions, especially schools and hospitals, should contribute part of their income to the administrative budget of the national office. The church felt obliged to do this because the Presbyterian Commission has cut down its annual support to the church. This is a good policy of the Commission for it helps the Thai Christian Church to be a national church in a fuller sense. The thirty stang project combined with decreasing

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[1] "รายงานเกี่ยวกับโครงการเลี้ยงตัวเองฯ [Report of the Church's Thirty Stang Project]," presented to the 12th General Assembly of the Church, inserted in ข่าวคริสตจักร [Church News], (January, 1971), on a mimeographed sheet.

[2] "สถิติการเติบโตของคริสตจักร [Statistics of the Church Growth]," ข่าวคริสตจักร [Church News], (September, 1970), p. 12. It claimed that in 1969 the church had 15 pastors and 30 pastors in 1970.

[3] See Appendix I.

aid from abroad and increasing help from institutions within the church, provide the dynamics which enable the self-support goal to be slowly but surely realized.

B. The Rural Life Division

The church has realized that if it really wants to be a self-supporting church in a fuller sense, it's poorer congregations must be economically helped. The Rural Life Division came into existence for this task. Through the work done by this division, the standard of living of poorer congregations would be raised. It is hoped that they would give more to the church when they are able to do so. Thus, the role of the Rural Life Division deserves discussion in this section.

1. Historical Sketch

For more than thirty-five years many efforts have been made toward the enrichment of rural life in Thailand under the auspices of the Church of Christ in Thailand. The first major undertaking by the church was the sponsorship of an eco-socio-logical survey of rural Thailand under the direction of professor Carle Zimmerman of the Harvard University, and the encouragement of "The Lord's Acre" plan which was the result of the survey. This was in 1930-1931.[1]

After the Second World War, the missionary agencies and the church decided to undertake special rural improvement projects in the provinces of Nan, Chiang Rai, and Nakorn Pathom. In Nan, trained personnel offered agricultural and public health, as well as spiritual counsel. In Chiang Rai, a cooperative farm was built as a model community, teaching Christians the benefit of using machinery in farming. In Nakorn Pathom, a rural secondary school and community center were established. But these separate programs were not co-related under

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[1]Wells, (1958), pp. 145-146.

a common committee or by a common improvement policy of the church.

Near the end of 1961, the Rural Life Division of the church was established. Representatives from five provinces (Chiang Mai, Chiang Rai, Prae, Nan, and Lampang) had come together to organize its Board of Directors. They returned to their local districts to organize sub-divisions. All members were volunteers. Their first projects were organizing local agricultural conferences and setting up small loan funds. During the following years, seven more sub-divisions were organized.

In July, 1963, the Rural Life Division became part of the Social Welfare Department of the Church, which also had charge of urban work, relief services, and social education. In 1967, the Rural Life Division members took an active part in organizing an ecumenical group of interested rural workers, known as the Christian Rural Fellowship of Thailand and later (1971) changed to the Christian Vocational Fellowship in Thailand. This ecumenical group at present is composed of five organizations - Thailand Baptist Convention (the hilltribe Christians, especially Karens); the Rural Life Division of the Church of Christ in Thailand; the American Baptist Mission; the Sampantakit Farm (in Chiang Rai); and the Catholic Social Welfare of Thailand. Besides these organizations many individuals participate who are personally interested and are also members. They are rural workers who are members of the United Pentecostal Church, the Overseas Missionary Fellowship, the Worldwide Evangelization Crusade, and the Christian and Missionary Alliance.[1]

A person who has devoted much of his time and effort to the work of the Rural Life Division is Dr. Laurence Judd, who is presently in the United

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[1]The Church of Christ in Thailand, Department of Social Welfare, Rural Life Division, Rural Life Division, Church of Christ in Thailand (Chiang Mai: Rural Life Division, 1970), p. 16.

States but served in Thailand from 1949-1970. It has been said that he was the one who brought the work of this field into life.[1] He served as the Associate Director for several years (1962-1966) and was succeeded by Mr. Bansit Duangkaomai, later the Reverend Frank Younkin, and now (1971) Reverend Nira Kamhangsong.

2. Rural Life Programs

There are six major programs which have been worked out: Leadership Training for Rural Church Members, the Farmers Associations, the Water Resources Development Programs, and the Loan Funds Program.[2]

a. Leadership Training for Rural Church Members.--In the early nineteen sixties, under the leadership of Dr. Judd and Rev. Charoen Suthasarn, several leadership training conferences for rural church leaders were conducted. It was hoped that the trainees would share the information and skills which they had gained from the conferences with their congregations. Some of the trainees have become full-time workers of the Rural Life Division while some serve as volunteers or part-time workers.

In 1967, the Rural Life Division employed a full-time worker to travel around and conduct conferences in rural churches. This was Reverend Charun Upprakam, who had graduated from Thailand Theological Seminary, had been in the pastoral ministry for many years, and also had been trained in poultry, handicraft, and other skills in Tsurukawas Rural Institute, Japan, for eight

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[1] Ibid., p. 2.

[2] Ibid., pp. 6-18.

months.[1] In the conferences he held, he taught not only scientific agricultural knowledge, but also Bible and stewardship. By the beginning of 1968, about 70 conferences had been held.[2] Unfortunately, this program had to be terminated at the end of 1968 because of financial problems. The Division was not able to carry it further than the first two experimental years and the Church of Christ in Thailand could not find funds to continue it.[3]

In 1970 under the program of leadership training, the Division began the project of training young men and women in church music. A graduate from Thailand Theological Seminary, Church Music Department, was employed to work as "the Music Man".[4] He toured around the rural churches and taught young men and women to read notes and sing hymns in the right way. This project terminated after a year because "the Music Man" married and was unable to continue this work.

The new director of the leadership training program, Miss Suporn Maneekao, is working to provide opportunities for those who want to be trained in some other fields, for instance, food preserving, fish farming, orchid raising, and others which are provided by the governmental units. She seeks

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[1]The Tsurukawa Rural Institute has been giving an eight-month course of training on rural church ministry and vocational skills in various fields, such as rice culture, mushroom culture, poultry raising, cattle raising, and handicrafts. It has been in operation since 1962, with Thai in attendance almost every year. This was made possible by the East Asia Christian Conference.

[2]The Church of Christ in Thailand, Department of Social Welfare and Rural Life Division, คู่มือผู้นำชนบท [Handbook for Rural Leadership] (Chiang Mai: Rural Life Division, 1970), p. 19.

[3]Interview with the Reverend Charun Upprakam, now (1971) the Moderator of the First District of the Church of Christ in Thailand, December, 1971.

[4]Rural Life Division, (1970), p. 6.

information and then informs rural church members. For those who need financial help, the Division has provided certain scholarships for them. In this way the trainees supported both by the Division and by their own money are learning from specialists in various fields.

b. Farmers Associations.--The Division has encouraged farmers, both Christians and non-Christians, to organize Farmers Associations. Through these organizations old methods of farming are improved; expensive modern equipment is purchased cooperatively (controlling the middle man's profits); and improved irrigation projects are undertaken. The Division has recognized that very few of the Farmers Associations have the trained leaders needed to keep the groups active. To help fill this gap the Division has employed Mr. Rawee Jindarat, a graduate of Nan Agriculture College, to follow-up the work initiated by Dr. Judd and Mr. Suthasarn. He began to work in 1968, making periodic visits to each association. This man has the responsibility of helping to establish new groups where the need and interest indicate that an association would enable the farmers to become better stewards of their natural resources. The Division encourages each association to register with the government. This permits them to hold property legally, attend various training sessions sponsored by the government, and receive credit for the purchase of needed farm supplies and tools.

c. Water Resources Development Program.--One common problem that Thai farmers are facing is the lack of water at the right time and place. In order to help Thailand continue to be a food surplus producing country, the government is spending millions on irrigation. With adequate water, Thai farmers can practice multiple cropping. However, there are hundreds of isolated plots ranging in size from one acre to thousands of acres that are not going to be

served by present government-planned programs.

To help fill this gap the Division has hired a worker, Mr. Pongnoi, to make a survey as to the extent and location of such plots. With financial aid from the Inter-Church Aid Division of the World Council of Churches, and with technical assistance from government officials, the plan has been fruitful. Many farmers, as individuals and groups, were advised and granted loan funds for digging wells, making water supplies' rails, building small dams, purchasing water pump machines, and others. This was very helpful to them.

d. Crops Improvement Program.--This program is quite important since over 70% of the population are engaged in agriculture.[1] The Division has been trying to help the farmers to understand the importance of choosing good seeds and properly preparing the soil.

Unfortunately the miracle rice varieties from the Philippines have not been well received in Thailand.[2] Because the Thai people in general do not like the taste of this Japanese type of rice and moreover, because it is not "miracle rice" in the same way that it is in the Philippines, these varieties are not popular.[3] There are other improved varieties of rice in Thailand, such as R.D.1, R.D.2, and R.D.3. The Division workers have been trying to encourage the planting of these higher yielding grains. Rice continues to be the most important crop of Thailand. However, with improved irrigation and multiple cropping, the farmer is learning to plant many other crops. These include varieties of beans, watermelon, tobacco plant--all of which are having a significant effect

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[1] Ibid., p. 12.

[2] Ibid.

[3] During his interview on December 28, 1971, an official of the Ninth Agricultural Development Unit, Chiang Mai, has claimed that the grains of the miracle rice are harder and shorter than those the Thai people usually eat.

on the economy. The Division workers give them advice and encouragement in using fertilizers. Previously, some Thai farmers had been led to believe that fertilizer has magical properties that guarantee results. But when the expected results did not happen, many placed fertilizers under suspicion. The Division staff seeks to inform themselves on the proper use of natural and commercial fertilizers and then give intelligent information to the farmers.

Since 1969 the Division has had a full-time extention agent in one district as part of a parish team. This man has a special responsibility to organize farmers into co-operatives for the purchase and use of fertilizers, insecticides, herbicides, and other production-increasing items. The Division extends credit when necessary, such as in the case of Fang sub-division, Chiang Mai. The Division is also trying to encourage the young dairy industry in Thailand by seeking information, giving advice, extending loans, and seeking markets. Farmers who raise chickens and are interested in the growing broiler industry are encouraged with loans and advice. The capital for these projects partly comes from the Church of Christ in Thailand, the World Council of Churches, the National Council of Churches - U.S.A., and gifts from individuals in Thailand and abroad.

e. Home Economics and Handicraft Programs.--Thai women are normally very industrious and willing to do many kinds of home and farm work. Due to the lack of much formal schooling, however, traditional handicrafts and techniques predominate. While encouraging the continuation of many traditional skills, the Division also arranges training conferences and demonstrations to teach new skills and greater understanding of domestic arts such as sewing, handicrafts (for family use and for sale), and improved nutrition practices. Handicraft production provides not only necessary articles for family use and objects to

beautify the home, but it is a significant source of additional income for many families.

For a more effective program, the Division has provided scholarships through the aid from the East Asia Christian Conference for some Thai men and women to have training at the Tsurukawa Rural Institute, Japan. When these people return, some work as full-time staff members of the Division - Rev. Nira Kamhangsong and Mrs. Jamnian Suwannakul - while others work as part-time volunteers. In 1965 the Division established a Handicraft Center in Lampang to serve the village people, but it closed when the director moved to another part of Thailand. At the present time there is one skilled woman, Mrs. Jamnian Suwannakul, working in this program, and she provides training conferences for women who are interested in handicrafts. However, one problem which this program faces is finding markets for its products. In general, local products are not popular among the Thai people, therefore the Division has had to look for markets abroad.

In the field of nutrition the Division has employed a college graduate, Mrs. Waraporn Tirawanich, to set up conferences in the local churches. Her program is now integrated with the nutrition department of the Christian Rural Fellowship of Thailand (recently, latter part of 1971, this organization was renamed the Christian Vocational Fellowship in Thailand). Some changes took place which ended her term of service as director of the nutrition department of the CRFT, and now she is serving as director of home economics of the Rural Life Division.

f. Loan Program.--The Division recognizes the fact that farmers, Christians and non-Christians, are facing the problem of lack of capital for development. The Division has been helping to solve this problem since 1962

by supervising a national loan program for projects pertaining to agriculture. According to policy, priority is given to organized groups, but individual loans are also granted. As of May 31, 1971, out of 718 loans, there were 90-group borrowers and 628 individual borrowers.

As of May 31, 1970, the Division had approved 606 loans for a capital of $120,271.[1] This capital initially came from the World Council of Churches. All loans are charged interest at the rate of 1% per month. The interest is divided between the local committee (.6% per month) and the Division (.4% per month) and is used to cover overhead expenses for both organizations. This program has saved some Thai farmers from paying 3% to 5% per month to money lenders for ordinary loans and thus falling into continual indebtedness to merchants and money lenders. Because they have had to pay high interest rates, they have been treated unfairly by the middle man (often times the money lenders themselves) and crop failure (because of the floods or lack of water and diseases).

The greatest problem faced by this program is that some borrowers are not able to repay their loans due mainly to the failure of their investment, while few borrowers have been downright dishonest. The latest report on loans (from March 15, 1963, to May 31, 1971) shows that of the total loans granted (718) there were 196 cases of over-due loans.[2]

Some church leaders have criticized the program as not being helpful to the poor farmers who are unable to put up land as collateral to guarantee the loan. Another problem which has often occurred is the ill-feeling between

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[1] Rural Life Division, (1970), p. 18.

[2] The Church of Christ in Thailand, Department of Social Welfare, Rural Life Division, "Report on Loans", (8 pp., mimeographed, 1971). Copies available at the headquarters of the Rural Life Division, Chiang Mai.

those who are not granted loans and the committee members who have authority to consider loan applications. This has caused quarrels and ill-feeling in the church.

In general, it can be said that the Rural Life Division programs are indirectly helping the self-support policy of the Church. The Division has the fundamental purpose of raising the standard of living and income of the members of the rural churches. This, together with adequate teaching of stewardship, enables the church to hope that its policy of being a self-supporting church is not an impossible dream. In fact, the Division is playing an essential role to help the church to meet its own needs. It also helps to promote ecumenicity through its participation in the Christian Vocational Fellowship in Thailand.

C. <u>The Tide of Nationalization and Indigenization</u>

When the national Church was organized in 1934, it was weak in national leadership. But because everywhere in the "third world" Christians felt that they wanted to establish their own churches, Thai Christians were determined not to be left behind. Even though the situation in Thailand did not seem to be ripe for that step, there were other factors - the rise of nationalism and the possibility of the Second World War - that forced both nationals and missionaries to take it. While the Church was learning how to be the Thai Church in various ways, the Second World War broke out. This event caused much trouble for the infant church. The church was not yet fully prepared for her vast responsibilities when the missionaries withdrew or were interned. Therefore, when the war ended, the Thai national Church cried out immediately for help from abroad.

The experience of the war had taught the missionaries in Thailand that

training nationals for the forefront position was an urgent task. Nationals were given full responsibility as leaders in various church-related schools and hospitals, and in departments and divisions of the church. The faculty of Thailand Theological Seminary is becoming increasingly nationalized. As of 1971, there are seven Thai faculty engaged in teaching and four on study leave. At the present time (1971), of all the church-related institutions, only the director of the Department of Christian Education and Literature and the president of Thailand Theological Seminary are foreign missionaries. In the matter of nationalization, the tide has definitely turned.

Regarding indigenization, both in theological thinking as expressed in daily life and worship, and in the organization of the church, the picture is less encouraging. The present structure of the church is modeled after the Presbyterian Church in America.[1] The missionaries planted a democratic pattern of church government regardless of the existential situation in the Thai Christian society. They seemed to ignore the poor grounding in education and the difficulty of grasping the concept of democracy. The projects, plans, and structures are all largely based on the missionaries' own culturally-influenced concepts. The question needs to be raised regarding the effectiveness of western structures in the average Thai Christian community, which, after all, is a small minority, limited in personnel and financial resources. How can Thai Christians carry on the projects started by the missionaries within the present structure if the financial support presupposed by them cannot be raised locally? Aid from abroad, as we have seen, is being cut off. Another fact that should be taken into consideration is that the congregation will love the church they themselves have built rather than one which they have not built themselves.

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[1] The system of using Elders to lead the local churches fits Thai cultural system in the sense that they respect the aged persons.

Big projects and plans together with complicated structures need many competent personnel and much financial resources. This, at the present, is beyond the ability of the tiny Thai church. As of now the church very much depends on foreign support. Whenever support from abroad is cut off, the church is shaken. For instance, the hospital at Sangklaburi has been recently (1971) closed down because the supporting missions(the Disciples of Christ and American Baptist Mission) are not able to supply foreign doctors and nurses any longer and the church is unable to carry it.

In theological thinking, indigenization seems to touch the soul of the church leaders very little. There is no place where Christianity and Thai culture seem to be interwoven; there is no Thai Christology nor Thai theology at all. There are theological books written by Thai Christians able to express their theological ideas in the Thai cultural context. With respect to worship, the order of service seems to be the same all over the country and the same as in the churches of the missionaries' home-lands. Only a few hymns have been written by Thai Christians and are sung to Thai melodies. Thai people have their own musical instruments, but there is not one church in Thailand which uses them for worship. Once, in 1969, Mr. Gerald Dyck, former head of the Church Music Department of the seminary, used Thai musical instruments in worship at the First Church in Chiang Mai; unfortunately, unfavorable criticism came from elderly Thai Christians, and since then no one has repeated the experiment.

In general, according to the writer's observation, Thai Christians after conversion seem to feel that they were redeemed from the old life to an entirely new life. They tend to divorce themselves, as Christians, from their Thai cultural heritage and customs which they regard as being based on Buddhism

or Hinduism, and therefore alien to their new commitment as Christians. This attitude had its foundations in early missionary work, for the nineteenth century missionaries had a generally negative attitude toward Buddhism and many Thai customs. The early missionaries taught that to be a Christian meant to put away many former practices, including much of the Thai cultural heritage. Such an attitude discouraged native Christians from Christianizing (or baptizing) their indigenous culture and customs.

Since the Second World War, the younger generation of both missionaries and Thai Christians have found it difficult, in the face of opposition from their elders, when they try to indigenize the Christian church. They found discouragement when they tried to change the elements in the Lord's Supper (from grape juice to coconut milk or tamarind juice; from bread to rice or sticky rice), or to replace the piano or organ with Thai musical instruments. The old folks seem to feel that what they have received in the nineteenth or early twentieth century is pure and correct. To change something to make it more fitting in the Thai cultural setting is regarded as returning to worldly ways or worse. Therefore, the problems of indigenization of theology and worship in Thai Christian communities no longer lie with the missionaries, but with the older Thai Christians themselves.

It is significant that there is as yet no church building which incorporates Thai religious architecture (except the Roman Catholic Cathedral in Bangkok - the Redemptive Church). The concept of Mary Cort, an American Presbyterian missionary in Thailand, 1874-1891, regarding Buddhist temples as shrines of service of Satan[1] seems to be reflected in the minds of many of the Thai Christians even today.

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[1]Cort, p. 15.

Thus it is that Thai people outside the church feel that Christianity is not for Thai, but for Western people. It is looked upon as a foreign religion - that is, foreign to things that are Thai. Therefore, those who are converted to Christianity are criticized as being the missionaries' followers. Christianity is not fully acceptable in Thai society. In spite of religious freedom, the majority of Thai people feel that the Thai should follow Buddhism exclusively, even in a syncretistic mixture with animism. The Thai King is the protector and patron of all religions in Thailand, but he, according to the constitution, must confess Buddhism only. These factors create problems for those Christians who are in the government or military service in relation to their advancement. The priority goes to the Buddhists. Thus, it seems self-evident that if the Church of Christ in Thailand wants to serve Thai people in their own cultural context, the indigenizing process must be taken seriously or otherwise the foreignness of Christianity in this country will retard the church's growth.

CHAPTER V

OTHER MINISTRIES AT HOME AND ABROAD

As has been said, after the Second World War the Church of Christ in Thailand began to expand its ministry to various groups. This was certainly growth and progress but inevitably problems arose. Yet that is what the church is all about: to trouble itself in the service of others.

A. Work With Youth

During this period, the Church of Christ in Thailand has realized the importance of the younger generation. Thus, a number of programs have been provided for training young people for leadership in the future. These appear in the Youth Division and other church-related institutions and organizations.

1. The Youth Division

Before the Second World War, the church had not begun to realize the important role of young people.[1] In the North after the war (1946), Miss Helen McClure and Mrs. Charlotte Bachtell organized regular Sunday Service for young people called the "Junior Church", and later on the Reverend Tongkam Pantupongse, former Chairman of the Young People's Committee of the First District which was organized about the same time (1946), became an outstanding youth leader. At the national level of the church, the Reverend John L. Eakin and Mr. Wichean Wattakeechareon visited local churches encouraging and guiding them in organizing youth groups. From these two men's efforts the first youth

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[1] "Youth Work", Centenary Celebration of the First Church in Chiang Mai (Chiang Mai: First Church, 1968, printed in both Thai and English), p. 24.

handbook was published in 1947. It contained all sorts of guidance in forming groups and setting up committees to lead the meetings. Because of his great contribution to youth work, Rev. John L. Eakin has been called "the father of the Thai Christian youth".[1] Under his leadership, assisted by some Thai, the Youth Division of the Church of Christ in Thailand was established in 1954. In the history of this division, two Thai leaders have served as Director, besides several missionaries. Not until 1966 was the decision made that the director of this division should be Thai.[2]

The work of the Youth Division involves providing camp and conference experiences, Christian nurture, and leadership training for young people in the Thai church. Numerous work camps and youth conferences have been held, caravan teams have been formed and used in the churches, and several international work camps have been held. The result is that the younger leadership of the church today is made up of people who have been profoundly influenced by activities sponsored by the Youth Division. They include such men as the Reverend Wichean Wattakeechareon, present (1971) General Secretary of the Church; Dr. Amnuay Tapingkae, one of those who founded the Student Christian Movement of Thailand (SCM), who is at present the Dean of Education Faculty of Chiang Mai University; Mr. Pisanu Akkapin, former professor in Thailand Theological Seminary, and now the General Secretary of SCM; and others.

In the past few years the role of the Youth Division has become blurred and more limited. Whereas in the past, all church youth groups and

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[1]The Church of Christ in Thailand, Department of Evangelism, Youth Division, คู่มือเยาวชน [Handbook for Youth], II/1 (April-June, 1956), p. 11.

[2]This was the proposal of the Youth Division presented to the 1966 General Assembly of the Church. However, during the study-leave of the Rev. Nira Kamhangsong, 1967-1969, the Rev. Robert Collins became Acting Director. Those who have served as director of this division were: Mr. Tongkam Pantupongse, Mr. Jay Johnson, Mr. Kim Soon Il, Mr. Nira Kamhangsong, and Mr. Robert Collins.

their activities were under the purview of this division's work, now, it seems that its main efforts are directed to rural youth. The students in universities formed themselves into the Student Christian Movement in 1963, an independent organization. The Junior Student Christian Movement (J.S.C.M.), originally founded in 1949 as the Joint Student Christian Movement, is working among youth in secondary schools, and is not under the Youth Division. Students in vocational training schools in 1959 formed the Christian Vocational Students' Association in the North, and the Christian Vocational Student Movement in Bangkok and Thonburi in 1968. Almost 100% of the members of these student groups are members of churches belonging to the Church of Christ in Thailand. The proposal has been made that the structure of the youth work in the church should be re-organized with the heads of all the various categories of youth groups forming a joint committee. There should be a qualified secretary to co-ordinate and supply ideas for all groups of youth.[1] Through working together under this proposed system the student groups would strengthen each other.

In 1956, the Youth Division started a magazine called คู่มือยุวชน [Handbook for Youth], published three times annually. Eight hundred copies were being printed per issue by 1959.[2] This periodical contained sections on Bible knowledge, sermons, guidance for youth meetings, discussions of youth problems, youth news both foreign and domestic, and other articles. A few years later it developed into a quarterly magazine, and in 1962 the records show that 1,200 copies were being printed per issue. The Handbook was widely

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[1]Robert Collins, "The Role of CCT Youth Department in the Lives of Christian Youth", (typescript, 2 pp., 1970), p. 2. On file at the Thai Church History Project, Thailand Theological Seminary.

[2]"Report of Youth Division's Activities", in the Report of the 1962 General Assembly of the church, (mimeographed, section R), p. 2.

welcomed among young people and adults alike. Unfortunately, due to the high cost of printing and low income from distribution, independent publication of this magazine ceased in 1964 and it became part of the Church News.[1] However, in 1969, the division started putting out a ข่าวหนุ่ม [Monthly Youth News Letter] (8-12 pages). It contains news of conferences, work camps, retreats, and articles on Bible study, recreation, service, and other topics of interest written by youth leaders. This is circulated among all the local youth groups. "They are just beginning to learn how to use it as a planning resource," the Reverend Robert Collins wrote.[2]

Through the Youth Division, Thai young people have also had some experiences in international relations. This has occurred at international youth camps, to which youth leaders from various countries have come to Thailand or to which Thai youth leaders have gone to other countries. In 1969, the Youth Division of the church developed the youth exchange program among Asian countries. Representatives were sent to visit youth groups in Penang and other Malaysian states and Singapore November 5 to 30, 1969; and one of the young people proceeded to Laos, a "close neighbor in blood and boundary". Earlier, between July 7 to 14, 1969, a Youth Conference was held in the Northeast under the auspices of the Christian and Missionary Alliance, and the Youth Division sent three representatives.[3] These contacts helped to promote mutual understanding among youths from different denominations both outside and within Thailand. One remarkable result of the July conference was the

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[1] Ibid. The income from Handbook for Youth in 1959 was less than one-third of the total cost of publication; and in 1962 this was still the case.

[2] Collins, p. 1.

[3] The Third District, Lampang, sent four representatives; seven in all from the Church of Christ in Thailand.

youth seminar held in Bangkok on 14-15 December, 1969, and from this seminar the Central Youth Committee was set up comprising representatives from various denominations working in Bangkok and Thonburi.

Despite marked progress, the Youth Division is facing problems. The most crucial are the lack of cooperative work among various youth groups in planning and policy-making and the lack of leadership. The Reverend Kim Soon Il, a missionary from South Korea who was assigned as director of the Youth Division between 1963 and 1966, pointed out that "there is a phenomenal lack of leadership in every field of our CCT, but particularly in the youth work where it is much more serious".[1] Mr. Collins also voiced the urgent need of leadership for the youth, saying:

> The crucial question is the matter of leadership. If the department has the right personnel (inspired, and inspiring leadership), then it can be a center to bring change and new life into the church. There is a built-in network of youth groups just waiting to be inspired, and instructed about their role in the church and in the community. They are crying out for leadership training. Rural youth want to do something constructive, but they don't know how or what to do. Thus, the CCT Youth Department could have a very important role to play in the future.[2]

The reaction to this comment from the Youth Division was a recent proposal to the Executive Committee of the church for the establishment of a center for leadership training on a long or short term basis. Among other things, it advocates holding youth seminars varying from one week to five months. The places suggested for the seminars are Chiang Mai, Chiang Rai, and Petchaburi.[3] This proposal has been approved, but it has not been implemented

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[1] Soon Il Kim, "Youth Today", (mimeographed, 4 pp., 1966), p. 3. On file of the Thai Church History Project, Thailand Theological Seminary.

[2] Collins, p. 2.

[3] "รายงานแผนกอนุชน 1966-1970 [Report of the Youth Division, 1966-1970]", presented in the 1970 General Assembly of the church, (mimeographed, 5 pp.), p. 5. On file of the Thai Church History Project, Thailand Theological Seminary.

yet because the Director of this division, the Reverend Nira Kamhangsong, was transferred to the Rural Life Development (1971) without a replacement.

2. Young Christian Groups in church-related Schools

In general, every Christian school has a Christian student group or groups, variously called, such as the SCM, the Friends of the Cross (F.O.C.), J.S.C.M., and others. At the beginning, Christian student groups were composed of Christian students only, but now they have generally developed to include non-Christians who want to join. Through these organizations, Christian students engage in activities by which they can witness for Christ in the midst of a non-Christian majority, and at the same time they undergo leadership training. However, it must be said that Christian student movements in secondary schools could be much more influential if each school had a director of Christian Education who could guide and give advice to those groups.

Before the Second World War, all Christian student groups in secondary schools existed and worked more or less individually. Not until 1949 did they begin to come together. That year the F.O.C. from five cities - Chiang Mai, Chiang Rai, Lampang, Prae, and Nan - came together forming the "Joint Student Christian Movement of the North" under the leadership of Dr. Konrad Kingshill, (Presbyterian U.S.A. fraternal worker, at that time teaching in the Prince Royal's College). In 1956, a J.S.C.M. Conference was held in Lampang, and Christian students from other districts also participated. At this conference two important decisions were made: the name of the movement was changed to "Joint Student Christian Movement in Thailand", and the movement was enlarged into a nationwide program. The first nationwide conference of the "Joint Student Christian Movement" was convened at Jae Hom, Lampang, in 1957. It met under the leadership of Dr. Kingshill and six Thai leaders. Some ten schools

sent representatives - eight from the North and one each from Bangkok and Pitsanuloke.[1] One of the purposes of organizing the J.S.C.M. was: "to train students to be responsible leaders both in church and school - in the present and the future".[2] This movement changed its name once more to "Junior Student Christian Movement" in 1963 when the "Student Christian Movement of Thailand" was formed. Thus, the J.S.C.M. saw itself as the preparatory organization for the S.C.M.

3. Student Christian Movement of Thailand

Early in 1960, when the World Student Christian Federation (W.S.C.F.) Conference was held in Strasbourg, France, two Thai representatives attended: Mr. Chamroon Chailangkarn, who at that time was studying in the United States, and Mr. Tiewtawat Pantupongse, then teaching at Bangkok Christian College. This was the first time in Thai church history that representatives attended a W.S.C.F. Assembly.[3] The history of the Student Christian Movement of Thailand can be traced back as far as December, 1961. In December of that year the church sent three representatives, Mr. Amnuay Tapingkae, Mr. Thomas Duggan, and Mr. Tiewtawat Pantupongse, to attend the World Student Christian Federation Leadership Training Conference in Bangalore, India. Mr. Kosol Srisang, who attended a W.C.C. Conference at New Delhi, later joined the group.

The Bangalore Conference greatly inspired the Thai representatives, and when they returned to Thailand they had a strong desire to form a Student Christian Movement in Thailand. Thus, in April, 1962, a preparatory conference

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[1] Handbook for Youth, II/3 (July-September, 1957), pp. 14-15.

[2] Ibid., p. 15.

[3] Student Christian Movement of Thailand, การท้าทายในยุคปัจจุบัน [The Challenge of Our Times] (Bangkok: Student Christian Movement, 1962, 48 pp.), p. 16.

was held at the Y.M.C.A. camp at Banglamung, Cholburi, and its theme was the "Challenge of Our Times". Many church leaders and Christian university students participated and they sought to establish an organized S.C.M. in Thailand. From this conference two committees were formed: the Publication Committee and the Continuation Committee. Mr. Ammuay Tapingkae was elected as the chairman of the latter. Mr. Kentaro Shiozuki, Asian Secretary of the W.S.C.F. visited Thailand and participated in this conference, sharing his valuable ideas about the S.C.M.

After the preparatory conference, the Continuation Committee sought out Christian students in universities in Bangkok, McCormick Nursing School, and Thailand Theological Seminary in Chiang Mai. Christian Student Units were formed. In spite of difficulties, the First General Assembly of the S.C.M. in Thailand was held at Chiang Mai in 1963. At that time Dr. Saisuree Chutikul was elected chairman; Mr. Pisanu Akkapin, vice chairman; and Mr. Praphan Chantraboon, secretary. In the following year, when the W.S.C.F. met in Malaysia, the S.C.M. in Thailand was able to send twenty delegates to attend the meeting.

The second General Assembly of the S.C.M. was held in Chiang Mai in 1955 at which time Dr. Nipon Kantasaewee was elected chairman; Dr. Saisuree secretary; and Miss Sumitra Chairat treasurer. Mr. Ribito Kimura, a Japanese and an Asian Secretary of the W.S.C.F., participated in the conference as a full-time secretary of the S.C.M. in Thailand, supported by the W.S.C.F. and E.A.C.C. This was cooperative help from the Church of Christ in Japan, the W.S.C.F., and the E.A.C.C. to build up the S.C.M. in Thailand because by that time there was a lack of leadership in this kind of work in the church. He should be given due credit for his help in building up the S.C.M. of Thailand.

From the beginning, the S.C.M. of Thailand aimed at having a full-time Thai General Secretary and hoped to become a thoroughly national (or Thai) organization that would invite non-Christians to join in the meetings. The S.C.M. felt that it should be backed by the church, even though "it is not an organization under the church".[1] In 1967, Mr. Akkapin, a Thai, became General Secretary, replacing Mr. Kimura who became Fraternal Secretary helping in an international level matters. By this time, the S.C.M. had a membership of 193, scattered in various universities as well as Thailand Theological Seminary and McCormick School of Nursing.

Up to this time the S.C.M. was in the process of formation; weak in activities but organizing itself and gaining in experience. Certain weaknesses had appeared from the beginning. Although the leadership was made up of nationals and there was an indigenous spirit, most of the responsibility was in the hands of "teachers" not "students" in universities. Besides, the officers elected did not have time enough for this "new work" which needed so much to be carefully thought through and planned out. Once Dr. Mipon, chairman of the S.C.M., wrote that he was not able to get in touch with the S.C.M. members in various universities because he was engaged in more than six other responsible duties.[2] Mr. Witawas Kongkakul, one of the S.C.M. leaders, who was teaching in a university in Bangkok, pointed to yet another problem:

> One of the crucial problems facing our S.C.M. is the fact that the Christian students in the universities do not like to show themselves as Christians; the membership of the S.C.M. therefore, is small and relatively weak. "Sometimes there are only three or four students attending the meeting." We are not well unified yet. We are lacking enthusiasm.[3]

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[1] As Dr. Amnuay Tapingkae stated in the S.C.M. Seminar, "Report of the S.C.M. Seminar, 5-10 April, 1963", (mimeographed, 28 pp.), p. 24.

[2] "S.C.M. News", (mimeographed, 18 pp., 1966), p. 2.

[3] Ibid., pp. 5-6. Translation mine.

Moreover, the present (1971) General Secretary, Mr. Akkapin, once remarked that the church itself did not fully understand the nature and role of the S.C.M. which was obvious when churchmen criticized the movement for "weakening" the church. However, Mr. Akkapin feels that the church nowadays is beginning to realize more fully what the S.C.M. is and what it does.[1]

As of 1967, students began to handle more of S.C.M. work themselves, with the encouragement of graduates who had become senior friends. In 1969, the General Assembly and the Summit Conference of the S.C.M. adopted the policy that the budget for student activities and programs would be sought by the students. And that every year they were able to raise more than 20,000 baht.[2] At the Summit Conference in 1970, a new project was adopted called the "Endowment Fund Project". The students aimed to raise money and put it in the bank where the interest would go to support special programs and projects as well as the central office operation. To date the budget of the S.C.M. receives something in the neighborhood of 35-40% support from abroad. But the S.C.M. of Thailand has had a spirit of self-support from the beginning, and now that goal has a good possibility of being realized.

On the national scene, the S.C.M. of Thailand, due to its small size and its relative inexperience, has not yet seen the challenge in the realm of politics and economics. However, rural development work camps, conducted in politically sensitive areas (Satul and Yala, near the Malaysian border), give a promising sign that this movement will have more impact and play a more significant role politically and in the process of nation-building.

4. Student Christian Centers: Bangkok and Chiang Mai

Christian work among university students in Thailand was not thought of

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[1] Interview with Mr. Akkapin on June 8, 1970.

[2] Ibid.

by the church before the Second World War. It was not until 1949 that the initial plans to establish a student Christian center were worked out by the Reverend Ray C. Downs, Presbyterian U.S.A. fraternal worker, 1949-1968, who deserves recognition as the founder of student Christian work in the Church of Christ in Thailand. These plans were completed and construction of a center was started in 1951. It opened two years later. One of the primary aims of establishing the Student Christian Center (S.C.C.) in Bangkok was to help Christian students studying in Bangkok who came from local churches in various parts of Thailand and who did not have relatives in the city and who therefore felt insecure in a strange environment. The S.C.C. provided hostels for both men and women, Christians and non-Christians alike. According to the rules of procedure, 75% of the students in residence had to be Christian. A few years ago the line was lowered to 50%. Rooms for activities and a library were set up for both boarding students and students from outside. A scholarship program was also established for needy students. A student elected Cabinet carried on the business of the center under the authority of the Director and Board of Directors. In its general program, the S.C.C. provided opportunities for students to train themselves to be good, effective, and responsible leaders in the church and society in the future.

However, despite its success, the S.C.C. has two major problems, and they are similar to those of the organizations previously described: financial support and leadership. At the beginning a large amount of financial aid came from abroad mainly for construction; particularly from the Presbyterian Mission. At the same time, the financial support from the national office of the Church of Christ in Thailand was minimal, despite the importance of the S.C.C. The Board of Directors was also unable to find financial assistance. Wise planning by Mr. Downs and others enabled the S.C.C. to get income from rental of resi-

dence facilities on the compound. For the budget of 1968: the total hostel budget was 325,250.00 baht., of which 281,250.00 baht. came from boarding students and 44,000.00 baht. from other resources; the total center budget was 95,500.00 baht., of which 42,000.00 baht. came from the church (General Assembly of the Church of Christ in Thailand, received from the Presbyterian Commission on Ecumenical Mission and Relations), 4,500.00 baht. from membership, and 49,000.00 baht. from other resources.

The second problem is leadership. Although many students gained invaluable experience in leadership at S.C.C., there were factors at work which made the S.C.C. itself weak in developing staff. Mr. and Mrs. Downs provided administrative, counselling, and spiritual leadership from its inception to their departure in 1968. When they left, Mr. Banterng Srikalasin, a long time staff member, became director with a major responsibility for administration. Mr. Tawin Sittipong, a former S.C.C. resident and later a teacher in the church secondary schools in Chiang Mai and Chiang Rai, became program director.[1] Several unsuccessful attempts were made to get a seminary trained person on the staff as chaplain. It is not surprising that the long period of growth and stability during the Downs administration should be followed by a period of uncertainty and searching for new stability.

Four years before Chiang Mai University was opened in 1964, the church appointed the "Chiang Mai University Committee" (C.U.M.), with Dr. Konrad Kingshill as chairman, to explore the possibility of student work in the new university which was to be established. In 1961, the C.U.M. adopted a two level program of the Christian Vocational Students' Association and the student work in the university. The following year this Committee was changed into

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[1]He is presently (1971) on study leave.

"Chiang Mai University Student Work Administration Committee" (C.U.S.W.A.C.), and Dr. John Hamlin, President of the Thailand Theological Seminary, was made chairman.

The work began when Rev. and Mrs. Donald McIlvride, Presbyterian U.S.A. fraternal workers, 1956-1971, were assigned to Chiang Mai in 1965. Funds were advanced by the Presbyterian Commission, and in 1967 premises were rented for a hostel. Two years later, early in 1969, the "Crystal Springs House" - Student Christian Center - was opened with 52 boarding students (24 boys and 28 girls). Dr. Amnuay Tapingkae is today (1971) the director of the center. One remarkable program the Crystal Springs House is engaged in is providing facilities for a "twilight seminary course" for both Christians and non-Christians. It is also called the Center of Theological Education by Extension. This is also most important for the seminary, for it provides an opportunity for the school to be of service to the intellectual community. Some classes of the seminary were held at Crystal Springs House where both regular students and special students could study together. This provides a dialogue between them, although this work is still in the beginning stages. Lessons learned from the S.C.C. experience in Bangkok have helped student work in Chiang Mai to go in the right direction.

5. Christian Work among Vocational Students

The Christian Vocational Students' Association works among students in various vocational schools in Chiang Mai, who have passed the stage of the F.O.C. or J.S.C.M. in the secondary schools but who have not come to the level of the S.C.M.[1] This movement seems to meet the needs of those students who are

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[1]In the beginning this movement included students in the Medical School in Chiang Mai, before the university was opened and the S.C.M. of Thailand had been founded. Christian Vocational Students' Association (1962, 16 pp.), p. 11.

in between the secondary school and the university. One of the C.V.S.A. leaders once expressed his feeling as follows:

> Up to the tenth grade Christian children are usually under the care of a Christian school. If we reach the rung of university life we are helped at our S.C.C. in Bangkok. But at the intermediate stage of vocational study there is no Christian life line to draw us together other than the Christian Vocational Students' Association.[1]

The history of this movement can be traced back as far as 1957. In this year Dr. Konrad Kingshill, who at that time taught in the Prince Royal's College, called together Christian students in various vocational schools in Chiang Mai to meet in his home. The possibility of organizing a group was brought up and discussed. In the 1958-1959 academic year, the Christian Vocational Students' Association was formally organized; however, it began working when the Reverend Jay S. Johnson, Presbyterian U.S.A. fraternal worker, 1954-1966, took up this work in 1960. By this time there was a membership of sixty students. The basic purposes were stated as follows:

1. To help students come to God and understand the will of God for their lives.
2. To encourage members to live a Christian life, especially in regard to scholarship and learning, attitude of spirit, behavior, and culture.
3. To help students develop leadership qualities for use in the church and in their educational institutions.
4. To cement fellowship between Chiang Mai members and their fellow Christian students throughout Thailand and the world.
5. To help students recognize and accept their responsibility toward the church and the nation.[2]

In 1962, under the leadership of Mr. Johnson, this organization was well established. The membership had increased to one hundred and the church

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[1]Tham Tesna, "Our Goal and Purpose", Christian Vocational Students' Association (1964, 20 pp.), p. 5.

[2]"Purposes of the C.V.S.A.", Christian Vocational Students' Association, 1962, p. 5.

had adopted this program and assigned full-time advisors to assist. In 1963, the C.V.S.A. Library was opened and displayed a collection of 400 books.

Aside from a program of fellowship, raising funds for various projects, Bible study and group discussions, the C.V.S.A.'s work scholarship program is one of its notable achievements. The pamphlet of the C.V.S.A. of 1967 expressed this as follows:

> One of the most valuable aspects of the C.V.S.A. program is the Work Scholarship Program. This program does not only provide opportunities for the poor students to help themselves financially, but it also provides extremely valuable experience for the students and performs a real service to the institution where they work; such as, the Blind School for Children, the Old Men's Home, and the C.V.S.A. Library.[1]

From the beginning and up until 1966, leadership had been in the hands of missionaries, and from this year forward Mr. Praphan Chantraboon, a graduate from Thailand Theological Seminary, has taken full responsibility for the program as full-time director.

The Christian Vocational Student Movement in Bangkok (C.V.M.) is the youngest organization in the church. It began in 1968 when Rev. Gove G. Elder, an American Baptist missionary, was appointed to head the new organization by the Church's Student Work Committee. Mr. Elder first made a survey of Christian students in the more than 92 vocational institutions in Bangkok and Thonburi. He found out that there were about 200,000 students in various vocational institutions and colleges. In September of 1968, the movement was inaugurated and was named "Christian Vocational Student Movement". Its purpose was threefold: Christian witness, leadership training, and fellowship.

As of 1970, this movement had 100 members scattered in various vocational schools in the midst of an overwhelming non-Christian majority. The

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[1] "Work Scholarship Program", Christian Vocational Students' Association (1967, 14 pp.), p. 14.

organization's structure and programs are similar to the C.V.S.A. in Chiang Mai. The members attend conferences, work camps and group discussions, and they engage in programs of service and recreation.[1] Perhaps it is because of the rural provenance of the students that the main focus of their service projects is rural development, especially among the hill people in the North. This is strange because this movement exists in an urban area - Bangkok and Thonburi - big cities with slum areas crowded with people who are suffering from poverty, malnutrition, illiteracy, poor housing, sickness, etc. The movement apparently has no program concerning these problems. Instead it aims to engage itself with the problems of the rural areas in the North where the C.V.S.A. is already engaged. Hopefully, the C.V.M. will concern itself with the problems close at hand in the future.

Among the activities sponsored by this movement, the seminar on "Arts and Social Development" held in the Conference Hall of the National Library in Bangkok in 1969 was particularly notable. Several distinguished men and women and professors from various institutions participated. This was an opportunity for young Christians to train themselves for leadership and to get in touch with the leading persons in various institutions as well as to serve the community.

In its annual report in 1970, the C.V.M. mentioned that it was looking for full-time national workers for the positions of director and assistant to replace the present missionary director. Mr. Jamnun Suriyakham, just graduated from Thailand Theological Seminary, took the place of Mr. Elder during the latter's furlough year, 1970-1971, with his salary subscribed by a local com-

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[1]"Annual Report of the C.V.M., 1969-1970", (mimeographed, 3 pp.), p. 2.

mittee. This arrangement was to last only one year because of Mr. Jammun's preference for rural work. It appears that student work in Thailand is still very dependent on foreign personnel and money. Grateful as we must be for such help, we must face the implication: this reflects the truth that the church either lacks leadership and a good financial position or lacks initiative and keen insight. New projects seem always to be started by the missionaries and supported by financial help from abroad.

B. Work With Women

Christian women have been a real strength in the Church of Christ in Thailand from the beginning. When the church was organized, women's groups were already in existence at the local level. Christian women in the local churches gathered together for fellowship and Bible study, and from these informal gatherings grew more formal groups, each with its own plans and programs. The basic activities of these groups, besides preaching the Gospel, were teaching women to read and write, instruction in basic health rules, learning to sew, and the like.[1]

The various local Christian women's groups did not organize at the national level until 1949. By this time Miss Jeanne Bellerjeau, Presbyterian U.S.A. fraternal worker, 1949 to present, had come to Thailand and was assigned to work solely with women. She was the first missionary of this field.[2]

Through the efforts of Miss Bellerjeau, Mrs. Horace W. Ryburn, and Mrs. Soodsaward Vatcharakiet (head mistress of a private school in Bangkok), representatives

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[1]Miss Bellerjeau pointed out that among the many concerns of the Christian Women in Thailand is illiteracy. She wrote, "many churches have a large number of illiterate women or women who have had only a few years of primary education." "Christian Women's Association", (typescript, 6 pp., 1970), p. 5. On file of the Thai Church History Project, Thailand Theological Seminary.

[2]Christian Women's Association, Christian Women of the Church of Christ in Thailand (Bangkok, 1969, 7 pp.), p. 1.

of local women's groups were able to meet in Bangkok in 1949, and they voted in favor of having a national organization. In the following year, 1950, Christian women from various groups met in Chiang Mai at which time the Christian Women's Association of the Church was formed and its officers were elected. Mrs. Vatcharakiet was the first president of this organization and it should be noted here that she was also the first Thai Christian Women's representative to attend a National Meeting of Presbyterian Women at Ocean Grove, New Jersey, U.S.A.[1] Following this event a number of leading women attended various national and international conferences.

After the formation at the national level, the Christian Women's Association met every year in a different part of the country, until 1956 when they decided to meet every two years.

1. Activities and Programs

The Christian Women's Association of the Church has made and is making very considerable contributions to the church. On the local level, aside from the regular meetings for Bible study, prayer, and fellowship, the women render much service in visiting the sick, elderly, absent members, wounded soldiers, refugees, and those who are not Christian; teaching Sunday School and helping the youth; providing rice for elderly people who are in need; providing scholarships for needy students and helping to support seminary students; visiting local prisons whenever there is an opening; being responsible for providing clothes and flowers to beautify the place of worship of the congregation; and sewing for the church-related hospitals. On the district level the programs will vary from district to district. Since 1957 most of the district officers have taken greater responsibility for the well-being of the local groups, endeavoring to visit them as often as possible to encourage them and promote

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[1] Ibid., p. 2.

their sense of oneness in the body of Christ.

Each district Women's Association holds annual meetings to which local churches send representatives and in which reports are given and heard, and there is opportunity for study and fellowship. Regarding these annual meetings, Miss Bellerjeau has made the following observations from her wide experience: "The meetings are very informative, but for the most part they are attended largely by the rural women while the women from town do not take advantage of this privilege."[1] She also pointed out some problems that keep the work of the Christian women at the local district level limited only to visiting and holding annual meetings; there are difficulties of travel, distances between churches, and lack of finance.[2]

On the national level, Miss Midre Chermuthai was employed as Promotional Secretary from 1956 to 1958. She visited every district and as many rural churches within each district as possible. She gave help in teaching hymns, aided Sunday School teachers, and assisted the women to understand ways in which they could help their local church. She also helped youth groups. In 1958, Mrs. Chanmual Suriyakham became Promotional Secretary and served until 1966. Then, Miss Warunee Deetanna, who had studied in the Philippines on a scholarship granted by the Christian Women's Association, returned to assist as an Associate Promotional Secretary.[3]

The main programs and activities of Christian women at the national level are as follows: assisting leadership training for the church by encouraging and supporting young students in their preparations for full-time Christian service; the Laos project under which this organization has raised money

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[1]Bellerjeau, p. 1.

[2]Ibid.

[3]Miss Deetanna left for the U.S.A. in 1969 and is studying in Westminster College, Pennsylvania.

enabling the church to begin recruiting missionaries for Laos to work in the fields of education, medicine, and evangelism. The Christian Women's Association has also invited Laos women to attend national meetings in Thailand, and has sent visitors to Laos. The Association has provided scholarships for three Laos students at the secondary level to study in Thailand. The Christian women have raised funds for the relief of victims of floods and fire and poverty both inside and outside of Thailand. It supports the program of the Thailand Overseas Missionary Society. One interesting activity it sponsors is the Fellowship of the Least Coin. The Association annually conducts the World Day of Prayer. From the beginning it has held leadership training conferences for three times at the national level, and two times at the district level. These have been very helpful in developing and encouraging leadership. The Association is currently trying to raise funds for building a Christian Women's Center. Their goal is 500,000.00 baht., and up to now (1971) they have been able to raise 150,000.00 baht. The projected three story building will provide a central office, meeting hall, restaurant, gift shop featuring Thai handicrafts, and rooms for overnight guests.

2. <u>Leadership</u>

On the local level they are very sincere, devoted women but the number is limited. Often responsibility for leadership is carried by the same few for many years. It is difficult to get new leadership on this level because of the problem of illiteracy. On the district level, the number of qualified leaders is growing and spreading beyond the provincial center. But the leaders are mostly teachers in the church-related schools of the city areas and are volunteers. Some districts have begun to think of employing trained workers as promotional secretaries of the districts. On the national level, there are

qualified and devoted representatives from each district composing a National Committee. The committee has set a very good example in the area of leadership development through the election of officers. Miss Bellerjeau describes it thus:

> . . . no re-election of any member of the National Committee immediately after serving a term of 4 years. Although we often hear complaints that there is no one else who can take the place of the outgoing officers, we find that when they seek they find and we have always had very fine leaders on the National Committee.[1]

This is a good policy for training leadership and providing opportunity for all members to use their talents for serving God and man.

Besides the National Committee, there is a National Staff made up of full-time paid workers, which varies from one to three. Only one of these, Miss Bellerjeau, is a fraternal worker from abroad. In general, the Christian Women's Association is the most indigenous and self-supporting organization the Church has ever had; aside from the Thailand Overseas Missionary Society. And it is the strongest.

3. Ecumenical and International Relations

The Christian Women's Association of the church established early relationships with organizations abroad, such as, the Fellowship of the Least Coin, the United Presbyterian Women in the U.S.A., and the Asian Church Women's Conference of the E.A.C.C. In 1953, some delegates from the Women's International Fellowship Mission, which had been in India and Pakistan, participated in the Christian Women's Association national meeting in Prae. It was said that "this was one of the first major experiences of international Christian fellowship for the women of the Church of Christ in Thailand."[2] In fact, the church's women have been active in the Asian Church Women's Conference; Mrs.

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[1]Bellerjeau, op. cit., p. 3.

[2]Christian Women of the Church of Christ in Thailand, op. cit., p. 3.

Chanmual Suriyakham serving as the chairman of the Planning Committee for the Asian Church Women's Conference which was held in Tokyo, Japan, in 1966. It is estimated that at least 40 Thai Christian women have had an opportunity to attend meetings and conferences in various countries.

Despite remarkable success, the Christian Women's Association faces many problems that slow down progress. Among them: poor transportation to rural areas; illiteracy of rural Christian women, making the leadership training program more difficult or even impossible; financial problems in the rural churches where the largest number of Christian women live at very low economic level; and the problem of preparing study materials which are suitable for both rural and urban women, both illiterate or barely literate and the educated. The latter problem related to the problem of communication: ideas and suggestions from the national officers often do not get down to the local level. Women's meetings sometimes lack variety and imagination, and therefore appeal only to those few who come out of the sense of duty or habit, or to enjoy the fellowship of the group. Perhaps the most crucial problem for the Christian Women's Association is its lack of proper co-ordination with other departments and divisions in the church. Miss Bellerjeau wrote:

> There is no common agreement of what the church is trying to do beyond the broad goal of evangelism. There is very little opportunity to sit down with leaders in other parts of the church to plan cooperatively how we can help one another to achieve common goals.[1]

C. Thailand Overseas Missionary Society

The Thailand Overseas Missionary Society was not established directly under the church; but it is an organization that serves the church as a whole and of which the church should be proud. In fact, the history of this organization is a very interesting and exciting one.

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[1]Bellerjeau, op. cit., p. 5.

1. The Founding and Development of the Society

Near the end of 1963, the idea of forming an organization for "sending missionaries to other countries" was brought up among the students in Thailand Theological Seminary by Mr. Pisanu Akkapin, at that time a teacher in the seminary. One day, after he returned from a conference in Singapore where he had met Mr. Clayton Hsu, a church leader from Sarawak, Malaysia, he had a conversation with his students at a coffee shop. He told them about the situation of the church in Sarawak. His description was very interesting, very inspiring, and challenging to the students. From that moment they began to think about forming a society for sending a Thai missionary to Sarawak. They had heard about the failure of an earlier attempt of the church to send a missionary to Laos, but this did not discourage them from organizing their own group for the purpose of sending a missionary to this neighboring country.

On December 5, of that same year 1963, they formed the "Thai Association for Propagating the Gospel Abroad," or TAPGA. The writer, at that time a third year student in the seminary, was elected as the chairman. It was a really exciting moment because all the officers were students, inexperienced in such work, having no funds whatsoever - not a single coin. With faith and vision they began to raise funds; talking to local congregations, educating and sharing ideas. From the first there were those who discouraged the project. Some church leaders even scornfully pronounced: "This is a dream of inexperienced youth; they will fail after a very short time". The students encountered many difficulties, including individual persons who did not fully understand the project nor trust its youth. These problems included establishing contact with the church in Sarawak and recruiting a Thai missionary for service there. In spite of all the difficulties, TAPGA persisted in talking to various groups and conferences. Gradually people began to realize and

understand the strong will of this new organization; and funds began to come in.

In 1964, the name of the organization was changed to "Thailand Overseas Missionary Society", or TOMS, for legal reasons.[1] Soon thereafter a young man was chosen as the first missionary appointee. He was Mr. Boonrat Boayen, a fourth year student in theology.

In September, 1964, Mr. Boayen left for Kapit, on the Rajang River in Sarawak. After studying the Iban language for a few months in Sibu, he began his work among the Iban people (formerly called the "Sea Dyak") under the supervision of the Methodist Church. He had his residence in the midst of the long-house Iban people; teaching and preaching, going out with them in the rice fields or jungle places where they work, and leading services for them there. His work proved very successful and this fact encouraged TOMS to recruit a second missionary to succeed Mr. Boayen, who had to return to complete his theological studies after a three-year term of service. In August, 1966, Mr. Prayong Muangta, an internship student from the C.S.T.C. Department of the seminary, was appointed to replace Mr. Boayen when he returned to Thailand in 1967. After he returned to Thailand and before he began his final year of study in the seminary, Mr. Boayen toured around the local churches, talking to congregations and various groups and organizations of the church. This tour was very useful in helping Thai Christians to understand more fully the aims of the TOMS. Support for its work increased. The TOMS had planned to send a third missionary in 1968, but a suitable person was not recruited until 1970.

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[1]The word "association" is equivalent to "samakom" in the Thai language, which required TOMS to be registered with the government. Therefore, they wanted to avoid such complications, which would take much time and which they were not ready to do at that time, and changed its name to TOMS.

The third missionary sent to succeed Mr. Muangta was Mr. Somporn Pongudom, then a fifth year student in theology.[1] Mention should be made of the fact that of these three, only Mr. Boayen came from a Christian family background; both Mr. Muangta and Mr. Pongudom came from Buddhist families in Northeast Thailand.

At first many people thought that this organization was simply adding to the burdens of the church which was seen as "weak and unready" for overseas missionary work. But in fact, besides being a response to the needs of the church in Sarawak, TOMS served to awaken Thai congregations to their obligations to participate in Mission. They discovered that the Thai church is not too weak for outreach as far away as Sarawak, Malaysia. TOMS confirmed that Asians can bring the Gospel to fellow Asians as the Americans and Europeans had done before them; the differences being only in degree and method. One church leader in Sarawak wrote a letter to TOMS, saying:

> I often talk to my friends who are church leaders in Southeast Asia that I know very little about church work in Thailand, Japan, Philippines, and other Asian churches. But what I know very well are the churches and their work in America and Europe. It is time now we Asian churches should know each other and work together to proclaim the work of God in the situation today in Asia with more sympathy and good understanding toward one another.[2]

In this sense TOMS is sharing in the process of awakening a "Southeast Asia Consciousness" or the spirit of regionalism in church work. For Thai congregations as a whole, Mr. Boayen pointed out that:

> The experience of having our own missionary serving in Sarawak will help our Thai congregations to understand more about the meaning of mission and missionary, and also the position of both the sending and

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[1] A younger brother of the writer.

[2] Boonrat Boayen, "Missionary Education", (typescript, 9 pp., 1970), p. 7. On file of the Thai Church History Project, Thailand Theological Seminary.

receiving church.[1]

Financial support for TOMS comes largely from local churches, Christian organizations and groups, and individuals. For example, the income for the year 1966 was 65,635.15 baht: from individuals 33,474.25 baht; from local churches and church-related institutions 12,581.75 baht; from various organizations and groups 17,280.00 baht; plus bank interest and TOMS' store profit 2,299.15 baht. For certain years some has come from the E.A.C.C. through the Fellowship of the Least Coin of the Christian Women. At the present, TOMS is trying to encourage every church to put TOMS in its annual budget, but until now only a few churches have done so.

TOMS has occasionally published information and news to send out to every agent and individual supporting its program, as well as to others who do not as yet contribute. Church News occasionally carries reports and articles by the Thai missionaries; telling about their work, and the people they work with, and encouraging readers to give more support to TOMS.

2. Weaknesses and Obstacles

Its remarkable success not withstanding, TOMS has weaknesses and obstacles to overcome. One is the problem of transferring administration from seminary students to other responsible persons in the church. It was perhaps reasonable in the beginning that the heavy burden of administration should be in the hands of students since they were the founders. But, this work now should be taken over by the church if growth and development are to be achieved. Since from the beginning TOMS' work was administered by students, and its office located at the seminary, some people of the church have thought to themselves: "This is the work of the seminary; the church has nothing to do with it." But, the sad fact is, the students do not have adequate time to devote

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[1] Ibid., pp. 8-9.

to TOMS. Their heavy study loads preclude their giving much time to promotional activities which are badly needed if the local churches are to be encouraged to give more support to TOMS. Because of inadequate public relations, TOMS remains unknown to many people. The problem of transferring administration has been solved recently (in the middle of 1971) so that seven of ten officers are seminary graduates who have had experience in TOMS work at the time they were students in the seminary. It is hoped that this would help TOMS become more well known in the churches throughout Thailand; and be able to give more service to neighboring countries, besides Sarawak, such as Laos. Another problem is, as usual, the financial situation. As mentioned before, contributions come from church organizations, institutions, and individuals but without any permanent pledge for contributions. Furthermore, TOMS does not yet have a full-time employed worker, not even a secretary as part of the TOMS staff. This is a serious weakness that should be given priority consideration.

3. Relation to the Church of Christ in Thailand

TOMS is not administered by the church.[1] The church has acknowledged that TOMS is an organization that works for the church; and every individual person, church, Christian institution, organization, and group is officially encouraged to give it support as they are able to do so.[2] However, it must be noted here that at one time TOMS made an appeal to the Executive Committee of the Church that it (TOMS) be adopted by the Church as an official organ of the Church. But, the appeal was not accepted for the reason that TOMS was not

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[1]Thailand Overseas Missionary Society, จนสุดปลายแผ่นดินโลก [To the End of the Earth] (Chiang Mai, 1964, 8 pp.), p. 5.

[2]Boayen, "จดหมายจากมิชชันรีของเรา [Letter from Our Missionary]", ข่าวคริสตจักร [Church News], (July, 1965), p. 15.

initiated by the Church.[1] The Church took the right action, even though one may not agree with the reason given. If TOMS were taken over by the Church, it would not appear as an indigenous organization supported by all Christians in Thailand regardless of denomination or sect. Mr. Boayen remarked that:

> A glance at the financial report of the church will show that more than half of budgetary income comes from abroad, in particular, the United States. Thus, if the Society would be administered financially by the church, it would mean that the Thai missionaries would be employed by funds from the United States rather than from Christians in Thailand . . . If this Society were administered by the church, only the church members would feel free to contribute. Since however, the Society funds are not administered through the church, those Christians who are not within the church can feel free to make their contributions.[2]

Thus, the Thailand Overseas Missionary Society should be proud of its status and record.

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[1]In 1964, three officers of TOMS - Mr. Pisanu Akkapin, advisor; Mr. Maen Pongudom, chairman; and Mr. Suthiporn Titichamreonporn, vice chairman - met the General Secretary of the Church, the Reverend Charoon Wichaidist. Consultation on TOMS' work was made, and Mr. Wichaidist was asked to bring TOMS' appeal to the Executive Committee. Later, he informed them that their appeal was not approved by the Committee.

[2]Boayen, "Letter from Our Missionary", Church News (July, 1965), p. 16. Translation mine.

CHAPTER VI

PROBLEMS AND RECOMMENDATIONS

This survey of the history of the Church of Christ in Thailand from 1957 to 1971 has shown many encouraging signs, and many reasons for thanksgiving to God for His guidance. During this period the church has grown in numbers and in maturity, despite the weaknesses and shortcomings we have observed. As we look forward to the next decade, there are five major problem areas which must be dealt with. Courage, humility, careful thinking and planning, and faith are required of us if we are to meet the challenge of the coming years of increasing rapid change. As it faces these problems, the church's prayer might be--

> Let me hear in the morning of thy steadfast love,
> for in thee I put my trust;
> teach me the way that I should go,
> for to thee I lift up my soul.
>
> Psalm 143:8

First Problem Area: Church and Culture; or how will the Church understand her own past and present metrix?

The Church of Christ in Thailand exists in a Buddhist country where her main task of evangelizing meets great difficulties. Part of it is a negative attitude of some missionaries and Thai Christians alike toward Thai religious beliefs and certain Thai cultural practices. It is undoubtedly true that the Christian Gospel has meant and still means a liberation from the tyranny of fear of spirits, or from a depersonalized Buddhism, or from an unhappy past. However, such liberation often led to a categorical denial of any positive

values in Buddhism or animistic attitudes which have had a formative influence on Thai culture. Thus to reject all positive values in Buddhism and animism is to reject one's own cultural heritage, and in a sense, to reject one's solidarity with his country men. A wall of suspicion or defensiveness arises based on religious belief but effective in attitudes toward one's fellow. Evangelistic preaching tends to press the need for a break with the religious (and hence cultural) past, and thus to overlook the need for a positive evaluation of those elements in culture which need to be redeemed. Christians categorically declare that there is no salvation in Buddhism, and that some Thai cultural practices such as pouring lustral water on the hands of the wedding couple, saying a prayer of confession of sins on a "Krathong" in the "Loykrathong Festival", are incompatible with Christianity. The feeling is widely held that when people are converted to Christianity they must divorce themselves from certain previously observed cultural practices, although, at the same time, it is not recognized that the new cultural practices adopted may come from a semi-Christian western culture. Thus, there is a tendency to preach by word and deed against the popular Buddhist-animist faith and practices rather than attempting to find positive values to revise and even transform in the traditional, Buddhist-animist culture. The fact that Buddhism has been part and parcel of Thai life from the beginning of the present kingdom is ignored. The result is that Thai Buddhists become defensive and build a psychological wall, sheltering themselves from attack. Christianity for many Buddhists is an enemy of their religious faith and practices, as well as their sense of nationhood.

This negative attitude has kept Christians in Thailand from placing a positive value on some Thai cultural practices and even religious terms as an indigenized means of communicating the Gospel's message to non-Christians. This is the problem of indigenization. Christianity has been and still is

foreign to the Thai people. One of the teachers in Thailand Theological Seminary, who has studied in the Philippines, told the writer of his embarrassment when his theology professor asked him to talk to Filipine students on the subject of Thai Christology. He was embarrassed because he did not know what Thai Christology should be like.[1] His situation points up to the fact that there is no indigenous Thai theology (of which Christology is a part) in the Thai church. The church relies on an imported or ready-made theology from the West. When new converts receive the Gospel they receive not only the kernel of the essential Gospel, but its western cultural wrappings as well. They are not able to distinguish the one from the other. The Gospel and its western cultural packaging appear to go together, and this illusion has convinced some of the older Thai Christians that their own culture and customs are not compatible with the Gospel. They do not realize that the ancient cultural observances and customs of Thailand can, in part, be utilized in communicating the Gospel to the Thai people. Christ most definitely does not say "no" to everything in Thai culture just as surely He does not say "yes" to everything in the western culture.

Regarding church buildings, they do not reflect any Thai architectural influence at all. Very few Thai humns with a Thai melody have been written and sung in the church. There is not a single local Thai church that uses Thai musical instruments in praising God. The Department of Evangelism of the church and those who do evangelism tend to feel that they have adequate knowledge about daily religious practices and cultural observances of the people to whom they address their preaching. But this is perhaps one important reason why the work of evangelism is not very effective. There is not a single Thai

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[1]Interview with Mr. Boonsak Chongwattana who studied for his B.D. at Silliman University in the Philippines, 1968-1970.

Christian who is an expert on Buddhism. The reason may well be that there is no encouragement from the church for its members to study Buddhism or other aspects of Thai religion. In the future it is hoped that such study will be encouraged.

A problem not previously discussed at length in the body of this thesis, but one which pervades the whole life and spirit of the Church of Christ in Thailand, is that of a "minority mentality". Christians are such a small minority in Buddhist Thailand that they are not even a half of one percent of the total population (about 35 million), in the midst of overwhelming majority of Buddhists. The constitution of Thailand provides religious freedom for all its citizens. But generally this fact helps Christians in Thailand very little to overcome the "minority consciousness". They feel insecure and lonely when they have to live far away from other Christian fellows. They like to stay close together, and this fosters a ghetto type of community.

The ghetto mentality is reflected in their daily lives and thoughts. Many Christians generally hesitate to participate in some activities of other groups outside the church. They seem to be more content with keeping themselves aloof from others as a "different group". This ghetto mentality of the Thai church, in part, holds back the church from participating in social issues. It dares not play the prophetic role. This is one of the factors that retards the church growth.

Certain attempts have been made to build up dialogue or mutual understanding between Christians and Buddhists. In 1962, Thailand Theological Seminary inaugurated an annual lectureship called the Thompson Memorial Lecture. Every year the committee in charge invites a distinguished Buddhist or Chris-

tian scholar to give three lectures in the field of Christianity and Buddhism. All lectures from the beginning of this project (seven series up to the present) are printed in both Thai and English. This project serves as a bridge filling the gap between Christians and Buddhists in religious understanding of each other. Christians learn Buddhist beliefs from Buddhist scholars themselves, and at the same time they also learn the thoughts of the Buddhists toward Christianity. Despite obvious great benefits, however, this project has been criticized by some church leaders as "dangerous" for rural church members who might misunderstand the purpose and think that the Seminary was helping to promote Buddhism, or syncretism.

Once an attempt to establish an Institute for the Study of Thai Society, Culture, and Religion on the campus of the Student Christian Center in Bangkok was made, but it was abortive. On December 27, 1965, a group of church workers in Bangkok and cities nearby met in Bangkok. This group later developed into the "Thai Theologians' Group". Early in 1966 they published their first occasional magazine called Khid ("Think"). It was well received. Khid served as a forum for old and young church leaders to express their thoughts. It contained mostly articles questioning the machinery of the church, some of which shook the old establishment. Unfortunately, only four issues appeared. And the group itself disappeared. This was because some members got seats in the establishment and some moved away from Bangkok. In 1969, a book was published under the editorship of Mr. Pisanu Akkapin, then General Secretary of the S.C.M. of Thailand, called Seesawas ("Siamese Cat"). The book contained several articles, theological essays and sermons, written by young Thai Christian leaders. It was warmly welcomed among church leaders as well as students. Unfortunately, it is so far the first and the last of its kind because until

now an anticipated second volume has not come out. The explanation is that Mr. Akkapin is too busy with his S.C.M. work and pastoral work. No one else has taken the editorial responsibility of collecting and publishing more articles.

How can Christianity come to feel at home in Thai society? How far can Thai cultural practices be used as communicating tools for the Gospel? These problems bother the church in Thailand. One may make recommendations as follows: the abortive plan of establishing an Institute for the Study of Thai Society, Culture and Religion should be revived and placed in the Division of Christian Nurture and Communication.[1] This Institute might include the project of Thompson Memorial Lecture of the seminary. For the process of indigenization, this Institute should work closely with Thailand Theological Seminary, particularly for theological thinking and worship. The Research Department of the seminary, which has recently been established (1972), should take the initiative in re-organizing a group of seminary graduates both from abroad and home as a "Thai Theologians' Group". It is hoped that this group would work out literary work presenting indigenized Thai theological reflections which fit the situation. Together with the seminary's Music Department, the Institute should work on songs of praise and forms of worship, baptizing some well-studied Thai cultural practices and Thai musical instruments and melodies for Christian use. Through this work it is hoped that the church in Thailand would be able to break down a wall of "minority mentality" and live Christ's presence in every social issue. By so doing, the church would appear as a Thai church in a fuller sense and present Christianity in more acceptable forms to Thai people. It is expected that the truth of the incarnation of Christ

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[1]See the writer's proposal for re-structuring of the church administration.

would be revealed more inspiringly to Thai people through these things.

Second Problem Area: The Church's Faith and Its Communication; or how will the Church understand her beliefs and tell others about them to call them to beliefs?

Knowledge of faith and communication of the faith must go hand in hand. There can be no significant church growth without careful nurture in the content and meaning of faith. Conversely, the teaching of the faith must be linked to the growth of the church. Since the majority of the churches in Thailand are rural churches, most of their members do not have a high education, and their Bible knowledge for sustaining their faith is relatively poor. This is reflected in the daily life of the church. A sad event may be mentioned here. Some rural churches in Chiang Mai were shaken when a sectarian group called the "Churches of Christ" penetrated the North in the early nineteen sixties. Some churches were weakened because some of their members left the church for the "Churches of Christ". For example, the Sansai Church in Chiang Mai province was torn apart in 1960. It happened, partly, due to the fact that the rural church members have not yet been instructed and nurtured adequately and consistently in Bible knowledge enriching their faith.

Every year the church-related schools and hospitals have gained a number of new converts, but due to the lack of an effective follow-up program, only a few remain in active relationship with the church.

The nurturing programs are supposed to be done through the "Christian Education" and "Christian Home and Family Life". But, Christian education in local churches has not yet been done effectively. The majority of Thai Christians have a mistaken concept of Christian education as being "Sunday School" for children.[1] The adults feel that they have nothing to do with Christian

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[1]Interview with Mr. Boonrat Boayen, a candidate for the Master of Theology (S.E.A.) whose major study is Christian Education for adults, in October, 1971. Mrs. Prakai Nontawasee, Head of Christian Education Department of the Seminary, also has expressed a similar opinion.

education at all, except to send their children to Sunday School. The lesson materials provided by the Department of Christian Education and Literature of the church are mostly for Sunday School children and pupils in church-related schools. Only one set of materials, consisting of a teacher's manual and students' handbooks, is prepared for adults for use in church schools. But the fact is, a variety of good printed materials for children from the Department of Christian Education and Literature are not fully or properly used in every church and school. The problem is that in rural churches there are generally no qualified persons to teach Sunday School, and in churches where there are teachers, they do not fully understand the lessons in the book and therefore do not make use of them. In a few churches there is just plain lack of interest.

The Christian Home and Family Life of the church is supposed to be very helpful in the local churches in nurturing them. But due to the lack of leadership, even the church itself does not yet have a full-time paid staff to handle this work. The church has appointed a committee to take care of this task successively every four-year term since 1954, but these volunteers do not have enough time to do this work beyond having published three handbooks on Christian Home and Family Life during the 17 years, and set up a few conferences.

The inadequacy of Christian nurture in the Thai church is a very serious problem. It makes evangelistic work less effective when lack of nurture is combined with an apparent lack of enthusiasm and lack of leadership. In spite of constant encouragement from the Department of Evangelism, the local churches have done very little in evangelistic mission. What the Reverend Prasert Indhapandhu claimed about the situation in the rural churches nine years ago is still valid at present. He wrote:

> About 95% of the churches in the Church of Christ in Thailand are rural churches . . . It can be almost said that evangelism in rural churches has not begun. Most of the churches do not see the importance of evangelism.

> Very few have evangelistic teams and what teams there are have no consistent of effective program . . . Rural churches in every district lack leaders who have knowledge and ability to administer the affairs of the church or to organize for effective evangelism.[1]

However, early in 1972, there was an awakening of a new interest in evangelism. In March of this year (1972), there was a youth conference in the third parish of the first district in Chiang Mai in which a number of young people attended. Evangelism and experience in new spiritual birth were emphasized. In April (1972), a spiritual revival meeting was convened at the Farm Sampantakit, Chiang Rai, in which hundreds of people attended. They wanted to put a policy of doubling the membership within four years adopted by the latest General Assembly of the church into action. These kinds of gatherings helped awaken the church congregations to their responsibility of evangelism. It is hoped that this fire of the new movement will be lit in other places throughout the country. And the most important matter is the program of nurturing new converts, which should be done adequately and properly.

Recommendations would be made as follows: Because Christians in Thailand are a very small minority in a Buddhist society, they must have an adequate knowledge of what the Christian faith believes and stands for; otherwise they will be like the salt which has lost its savour.[2] For the development of Christian nurture, the Department of Christian Education and Literature should have staff for writing lesson materials at all levels. The printed materials must have a more indigenous character. This staff would also be responsible in preparing theological books for adults which they can read by themselves. It is hoped that printed materials would get down to the local churches when the

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[1]อินทะพันธุ์, "การประกาศในคริสตจักรชนบทในเมืองไทย [Evangelism in the Rural Churches]," ข่าวคริสตจักร [Church News], (November, 1962), pp. 22-23, 48. Translation mine.

[2]Matthew 5:13.

department planned to employ a full-time Thai worker who can tour around to local churches and church-related schools to introduce and demonstrate new lessons to teachers. At the same time this person might collect data from various situations and places for guidance for preparing more effective lessons.[1]

Every district of the church should appoint a committee on Christian education and Christian nurture.[2] Book-centers should be set up in every district, and mobile libraries help to circulate books. Wherever possible, every church should be encouraged to build a library for members. Original theological writings in Thai should be given more encouragement.

It would be fine if every church-related school had a qualified chaplain or religious director who dealt with Christian education or nurture on a full-time basis, being relieved from teaching secular subjects. All such religious directors should work together cooperatively. They ought to sit down together once or twice a year to discuss and plan for the whole year. Through such consultations, Christian education in church-related schools might be greatly improved. For the encouragement of those teachers who attend summer sessions at the seminary, the sending school or the Department of Education of the church, ought to give appropriate credit which would effect their salaries. If it is arranged properly, Christian teachers might like to study more Christian education subjects and improve their teaching in that area.

For the Christian Home and Family Life, the church should have a full-time paid staff to run its programs. Every district and local church, at least the big churches, should be encouraged to have committees to handle this

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[1]Early in 1972, the department employed Mr. Boonsong Dangruang, a graduate from the seminary, to take this responsibility.

[2]Some districts already have appointed such a committee, but by and large, their work is not very effective as yet.

important task. The printed materials- handbooks or manuals- should be provided more properly and consistently.

For the evangelistic work, the Department of Evangelism should have a systematic common plan and goal for all local churches and church-related institutions. The department should recommend and supply the local churches with the materials for doing evangelistic work. The work would be more effective if the department could employ two or three evangelists to form the promotional staff; who can tour around to local churches helping people there to do evangelism. For the church-related institutions, the religious directors should be employed. Furthermore, the church-related institutions should work closely with churches nearby in the affairs of evangelism because the church should help in nurturing new converts. Thailand Theological Seminary should also be concerned with evangelism in the church. It can help through providing seminars on evangelism and church growth (as it has recently done in December, 1971). It can supply materials and personnel help arranging seminars on the same line in some selected places. It can equip evangelist-pastors for the churches. This type of minister seems to be fit for the particular situation in the church in Thailand.

Third Problem Area: Church and Society; or how will the Church understand her service to a developing society?

The Thai church exists in the midst of a rapidly changing society which needs proper guidance toward the right direction. The Thai church lives in the time of nation-building which calls for creative participation from all parts of the country. While the nation is facing a number of social problems, what is the Thai church doing in sharing the burdens of the nation? In the past the Thai church has done very excellent things for Thai society through

missionaries, for example, medicine, education and the printing press. The church helped the Thai society to overcome the problem of illiteracy and fatal or debilitating diseases through the ministry of educating and healing - schools and hospitals. Now the church is in another phase of the history of Thailand which calls for massive services aside from simply educational and medical services. The society as a whole is encountering political, social and economical problems. The Thai church in general seems to be so conscious of its "minority" status that it dares not step out and speak on anything whatsoever. The church in general seems to be content with serving its own sheep in preaching sermons and ministering the sacraments. Most of the congregations do not really understand the political issues and they are not sure whether they should participate or not. This fact prevents the church from playing a prophetic role. This is a problem of the identity of the church in Thai society.

Recommendations are as follows: A seminar on the theme "Thai Christian Church and Social-Political Issues" should be convened for all pastors, ministers and other churchmen throughout the country. In this seminar such topics might be discussed as "Thai Society Today", "Where is the Thai Church in Thai Society in the 1970's?" and "The Prophetic Role of the Church", etc. Hopefully through this kind of seminar pastors, ministers and churchmen would understand the ministry of the church to the world, and this kind of understanding would then get down to local congregations. Then the church will come to realize its prophetic role and dare to break a wall of "minority mentality". In this sense the church will understand why Jesus Christ did not ask the Father to take His disciples out of the world (John 17:15).

Fourth Problem Area: Church Administration or how will the Church organize herself for accomplishing her mission?

One crucial problem of the Church of Christ in Thailand is the lack of adequate cooperation among its various units.[1] The directors of various departments, divisions and groups never seem to come together to make any cooperative plan which effects the church in Thailand as a whole. The Department of Christian Education and Literature and the (secular) Education Department, for example, never sit together to discuss common problems in the schools and seek the means to present Christian instruction in the schools more effectively and fruitfully. Christian teachers generally agree that presenting Christ's message to non-Christian teachers and non-Christian pupils is a major purpose for establishing Christian schools, but this goal seems to be merely nominal. There is inadequate support for Christian instruction and a lack of close cooperation between both departments.

Looking at the various entities doing Youth Work in the Church, the same problem is seen. In the Church there are local youth groups in the churches, the Junior Student Christian Movement, Christian student groups in church-related schools, the Student Christian Movement in universities and colleges, the Christian Vocational Student Movement in Bangkok and the Christian Vocational Students' Association in Chiang Mai. A coordinating committee was appointed by the General Assembly of the Church in December, 1970, but it was never activated. The Church has a Division of Youth which was more active in the past, but now it seems confused on the face of the interdenominational youth groups which have been

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1 Miss Bellerjeau makes this point in her article on "Christian Women's Association," op. cit., p. 5.

organized. The Youth Division is not clear abouts its role: whether to confine its work to the local youth groups in the churches, or continue to work with groups in the secondary schools, colleges and universities. Moreover, in late 1970 the directorship of this Division became vacant when the Rev. Nira Kamhangsong transferred to the Rural Life Division. Not until the middle of 1972 was it filled by the coming of Mr. Pakdee Chansamran, a graduate from the Seminary. The future of the Thai church rests upon the younger Christian generation, so it is a serious matter when we find the Church not taking the work of the Youth Division as seriously as it should.

Somewhat the same situation is found with respect to the Department of Evangelism and the other departments and divisions. For example, the Christian Women's Association, the Youth Division, the Department of Christian Education and Literature, are all engaged in evangelism in one way or another but the Department of Evangelism does not take hold of its responsibility and act intelligently as a coordinator. No opportunity is provided for talking about what kind of work they can do together and thereby render encouragement and assistance to each other. The Department of Christian Education and Literature should be producing books and other evangelistic materials for the various groups but there is no round-table planning, and the Department does not seem to see the need of coordinating its program with the work of other groups.

Unfortunately, the Church does not have any over-all plan of achievement towards a common goal which has been studied and agreed upon by the heads of all departments, divisions and groups of the Church. Each group seems to work out its plans individually. It

is an unwise policy because the resources of the Church are limited. Because the Church exists in the midst of a vast majority of non-Christians, she needs to find the wisest and most effective ways to carry out her total mission.

All these problems might be, in part traced back to the present unsystematic structure of the Church.[1] There are five departments: Department of Evangelism, Department of Christian Education and Literature, Department of Education, Department of Social Welfare and Medical Department. Besides these there are more than ten standing committees appointed by the General Assembly of the Church working independently of any department. It is hardly surprising that their relationships are poor.

Another problem in this area is statistical work. It is generally known that the Church lacks sufficient and reliable statistical reports of its work. For example, the Church cannot tell for sure how many communicants it has or what is the statistical growth year by year.[2] It does not have a file of the leading laymen in secular vocations on whom the Church can rely for help. This inadequacy prevents the church in Thailand from being able to plan properly and to have a clear picture of her human resources.

Recommendations are as follows: the Church should be restructured with four Divisions; namely, the Division of Christian Nurture and Communication, the Division of Christian Service, the Division of Business and the Division of Ecumenical Relations, and all sorts of work and committees should be located within these four divisions.[3] Through this proposed structure the Church could work more effectively with clear relationships and closer cooperation. For statistical work

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1 see appendix II.

2 Perhaps it should be admitted here that statistics cited in previous chapters were usually approximations rather than hard figures.

3 see appendix III.

there should be an office of statistics under the Division of Christian Nurture and Communication. Every district and every individual church should have a person or persons ready to cooperate with this office. By so doing the Church would be able to compile reliable figures of her membership, the mobilization of her membership, her financial condition, and her annual growth rate. If the Church could have exact figures describing her work, she would be in a better position to plan her present and future mission. From accurate statistical figures the Church might gain insight into her strengths and weaknesses. The Church could appreciate her resources and plan how to use them more effectively in Christ's service.

<u>The Fifth Problem Area: The Church and Fraternal Aid; or how will the Church grow in independence while benefiting from aid in finance and personnel from abroad?</u>

From the beginning the Thai church has enjoyed aid from abroad in forms of finance, personnel and scholarship. It is right to be grateful and thankful to those who dedicated their lives and material things to serve Christ through persons in Thailand. They contributed a number of good things for "soul and body" of the Thai people. One may say that it is reasonable for the Thai church to beg for help from "brothers and sisters in Christ" from abroad since, aside from being small in number, a majority of their members live on a very low income while their responsibility to serve Christ through helping men of other faiths is very vast. With resources solely from the Thai church it seems that the church is not able to respond to all needs in this changing society. Certain programs call for big financial aid and a few experts are needed in certain fields.

Recommendations for the Thai church are: Fraternal aid should

not be allowed to paralyze our responsibilities in various aspects - theological thinking, developing personnel and financial stability. The Thai church should fully realize that fraternal aid is for helping us to help ourselves. The fraternal workers do not want us to be dependent on them forever and for all kinds of things. The Thai church should grow strong in every aspect not because they want to close the door to keep others out, but because they desire to share God's mission with others. The example of the Thailand Overseas Missionary Society already described is worth considering here. This Society, in part, confirms the maturity of the Thai church. It is neither a sign of boasting nor an attempt to cover an inferiority. The Thai church leaders must not relax or live an easy life in the background by assigning fraternal workers to the frefront to face the tough work. Both national Christians and fraternal workers should work together with mutual sympathy, understanding and respect.

Concluding Remarks

Those who have ever dealt with Christian mission in Thailand have recognized the fact that this country is one of the toughest fields for mission. It is because, mainly, Thailand has a strong religion - Buddhism - that has been an important part of the life of the Thai people. Buddhism is the state religion, thus for centuries the Thai kings have followed the Buddhist religion. Most Thai people pay high respect to their king. It is not easy, therefore, to persuade the Thai to confess to any religion other than Buddhism. It is not surprising that for more than a hundred years both missionaries and Thai Christians gained few converts from their work. But more telling than the number of converts is the impact of

of Christianity through services done by church-related institutions, such as schools and hospitals.

During the first hundred years, the churches in Thailand were very much in the hands of missionaries. When the national church was formed in 1934 the Thai church began to realize the cost of being an "indigenous Thai church." During the Second World War the Church of Christ in Thailand learned a costly lesson which encouraged it to put more efforts on building an indigneous church. The Church learned and tasted a state of being on self-support. After the War, the Church, with greatly augmented aid from the Foreign Missions, the American Presbyterian Mission in particular, began to expand its services in new fields. And yet the Thai church is only beginning to be aware of its place and its witness to Christ in Thai society.

With religious freedom as a part of our heritage, the Church must not let the laziness and the "ghetto mentality" or "minority consciousness" prevent it from taking a risky prophetic role of doing its mission in this country. It is recognized that the churches have grown up very rapidly where they met many difficulties - persecutions. The Thai church will not meet any persecution unless it steps out from its "ghetto-minority mentality" to present itself on certain social issues which effect society as a whole.

It is for more than a century that the Thai Christian church has served Christ in this country. It must now move forward with trust in Him and mutual sharing of burdens to work for Him, the Lord of Life. It is fitting to conclude these pages with words from the remarks of the present Moderator of the Church of Christ in Thailand, the Rev. Charoon Wichaidist, given to the 1970 General Assembly of

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the Church:

> The word "burdens" means heavy load. But if we really love God this heavy load won't be heavy for us any more.... Let us look at.....those missionaries who went throughout the world to preach the Gospel. They did not do this task for the sake of their parents, children or friends..... But they did work for the sake of their God, and God called them to do so. They worked closely with God and dedicated their lives to Him even met death in foreign lands. The work of the Church of Christ in Thailand is a blessing from God; He commissioned us to accomplish tasks. For you who willingly dedicate yourselves to the work of the Church you must have patience and trust in God. I do believe that with whole hearted trust in Him we can carry on this commission even though it is difficult and a heavy burden.[1]

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[1] The Report of the 1970 General Assembly of the Church, op. cit., pp. 117-118. Translation mine.

APPENDIX I

CHART OF INCOME OF THE THIRTY STANG PROJECT OF THE CHURCH OF CHRIST IN THAILAND IN 1970 (11 months)

1st District	9,070.00 baht.
2nd District	6,550.25 baht.
3rd District	2,030.00 baht.
4th District	1,181.25 baht.
5th District	2,193.00 baht.
6th District	23,796.25 baht.
7th District	51,164.50 baht.
8th District	1,654.50 baht.
9th District	1,828.75 baht.
10th District	600.00 baht.
11th District	------
12th District	627.75 baht.
MISCELLANEOUS	500.00 baht.
TOTAL	101,201.25 baht.

This report appeared in Church News (January, 1971), p. 7.

APPENDIX II

Present Church Structure

- Local Churches
- Districts (12)
- District Assemblies (12)
- District Executive Committees (12)
- General Assembly
- Administrative Council
- Executive Committee
- Office of General Secretary

Department of Evangelism
- Off. of Evan.
- Chris. Women's Association
- Youth Div.
- Chris. Home & Family Life
- Mass Comm.

Department of Christian Education & Literature
- Chris. Ed.
- Literature
- Bookstores (3)
- Church Magazine

Department of Education
- Schools (18)

Department of Soc. Welfare
- U.I.L.D.
- R.L.D.
- Com. on Relief
- Com. on Church Society

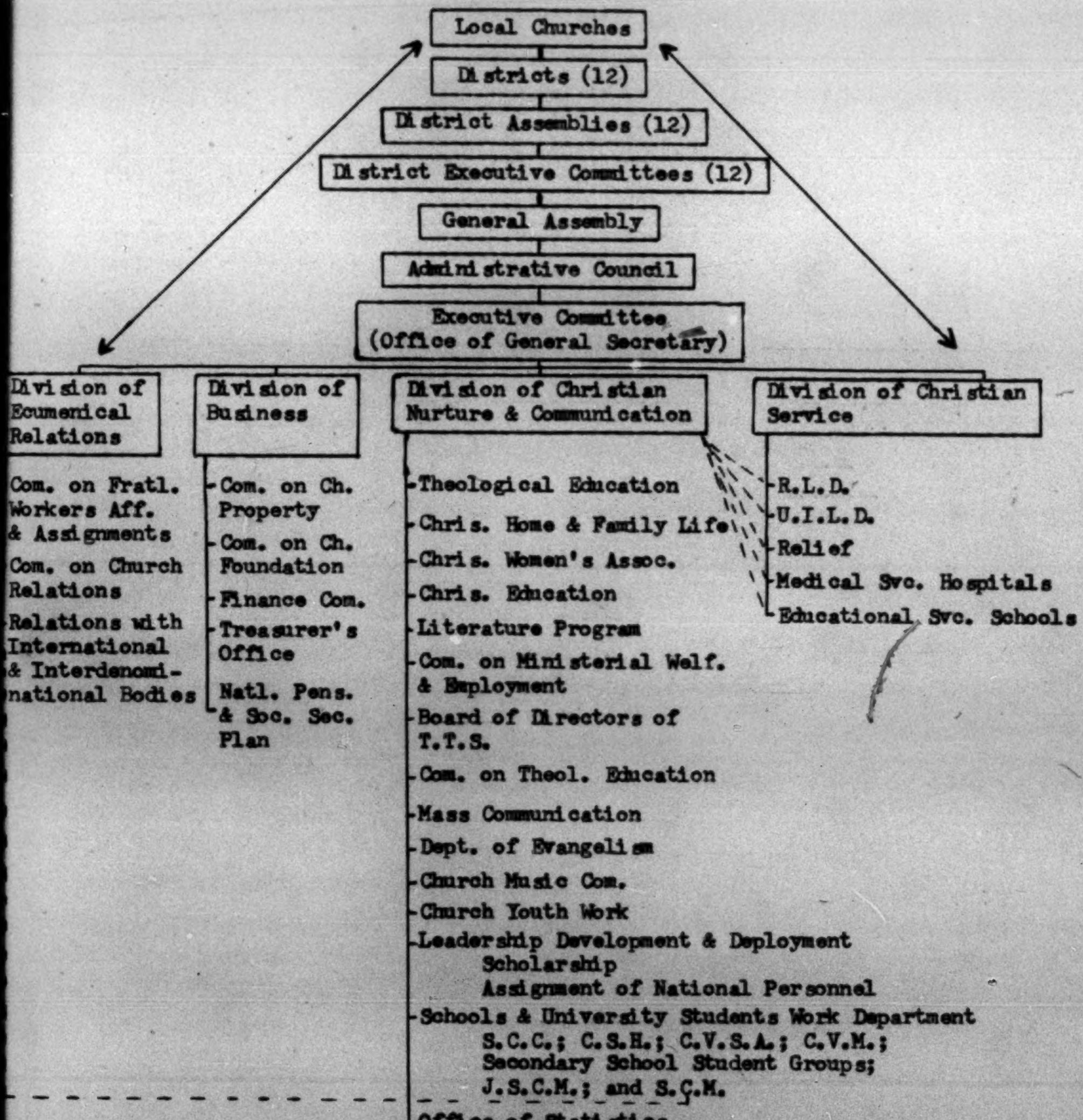
Department of Medicine
- Hospitals

- Church Music Com.
- Scholarship Com.
- Personnel Com.
- Foundation Com.
- Property Com.

- National Student Work Com.
  - S.C.C.
  - C.V.S.A.
  - C.H.S.
  - C.V.M.
- Com. on Theological Education
  - Ministerial Welfare Com.
  - Board of Directors, Seminary
- Office of Ecumenical Affairs
  - Fraternal Affairs Com.
  - Secretary of Presbyterian Relations
  - Secretary of Disciples Relations

APPENDIX III

Proposed Church Structure



ABSTRACT

This thesis is entitled: "Progress and Problems of the Church of Christ in Thailand, 1957-1971". A study of the life of the Christian movement in Thailand confined to the national Protestant Church (the Church of Christ in Thailand) which grew out of Presbyterian, Baptist and Disciples traditions. It is divided into six chapters as follows:

Chapter One: A presentation of historical background of the Protestant Missions in Thailand from 1828 through 1957 is given with special mention of the American Presbyterian Mission which appears as the backbone of the national Protestant Church (the Church of Christ in Thailand). The writer has made an attempt to bring out the pictures of those missionaries who devoted their lives to working for Christ in Thailand where they met all kinds of hardships and difficulties, even death. A number of their great contributions are mentioned, such as education, medicine, and printing. Above all they made the Gospel known to Thai people with the result that a number of converts were gained and local congregations came into existence. From then both missionaries and nationals worked hand in hand to bring the Gospel to non-Christians.

The organization of the national Protestant Church was established in 1934 and from that time it moved forward trying to achieve the goal of self-support in all aspects. Unfortunately, the Second World War broke out and weakened this national church. It survived and was strengthened by aid from abroad when the war was over and the missionaries returned. From time time onward the Church and the Mission (American Presbyterian) put forth more effort to bring

the national Church into a state of self-support. The Mission helped the national Church to expand its work in certain areas before it integrated itself into the national Church in 1957. This is a landmark of the work of the American Presbyterian Mission in Thailand. In the last part of this chapter the writer mentions the development of the Church structure in which four specific districts are specially dealt with. They are the 7th and 12th Chinese districts, the 10th Karen district and the 11th district which has Disciple background. These groups have certain characteristics distinguishing them from other districts of the Church.

Chapter Two: Presentation and discussion of evangelism in the Church are made. A picture is drawn of the Department of Evangelism of the Church. A prominent figure in evangelism, the Rev. Puang Akkapin, the first Moderator of theChurch after the War, is mentioned. He is the one who adapted the "spiritual emphasis week" to the churches as well as to the church-related schools. The program of evangelism-in-depth by which the policy of doubling membership in four years would be fulfilled is also touched on. Evangelistic programs in local churches are brought up for consideration. Such a review helps one to see opportunities for the churches and schools to present Christ's Good News to non-Christians, but it is to be regretted that these have not been used as effectively as they could have been. The Church mission field in Sangklaburi among the minority groups near the Burmese border is

described. It is noted that this project has been carried out cooperatively through the Disciples and the American Baptist Mission, an affiliate of the Church.

Another hopeful field of evangelism dealt with is the church-related institutions, such as schools and hospitals. Opportunities and weaknesses are mentioned. The Urban Industrial Mission in central Thailand, particularly Bangkok and the cities nearby, is described both in its historical development and its programs. Finally, the writer presents the evangelistic activities of the theological professors and students of Thailand Theological Seminary's Christian Service Training Center.

Chapter Three: The first part of this chapter deals with programs of nurture for Christians and new converts alike in local churches and church-related institutions, schools in particular. Mention is made of the two agencies helping to promote Christian nurture programs, namely the Department of Christian Education and Literature and the Committee on Christian Home and Family Life. The writer points out certain weaknesses in programs of nurture.

The second part of this chapter concentrates on theological education with special attention given to the Thailand Theological Seminary. Included are a historical sketch and a summary of activities, the departmental structure designed to serve the varied needs of the Church, the Seminary's struggle with all kinds of problems, funding and recruitment in particular. There is also an evaluation of results.

Also mentioned are two other Bible training institutes that help equip leadership, namely the Bangkok Institute of Theology and the Bethel Bible School in Bangkok. Both are mainly supported by the Chinese speaking congregations and their graduates serve the Chinese congregations.

Chapter Four: This chapter touches on the programs that help promote the policy and goal seeking national self-support for the Church. One of these programs is the "Thirty-Satang" program which is trying to build a central fund for salaries of the pastors in the rural churches and varied activities done through the Rural Life Division of the Church to help rural church members raise their standard of living and consequently give more to the support of the Church.

Another aspect in this chapter is the process of nationalization and indigenization. The increasing leadership roles of national church men since the Second World War is noted with comments on present weaknesses in many fields, especially theological thinking and liturgical worship.

Chapter Five: In this chapter, various groups and organizations related to the Church are brought up for attention, such as the Youth Division, Christian student groups in secondary schools, vocational schools, colleges and universities, Christian Women's Association and the university student centers in Bangkok and Chiang Mai.

Finally a study of the Thailand Overseas Missionary Society

is made noting as special points of interest that this Society is neither established nor administered by any committee appointed by the Church. It has come out from students and later graduates of the Thailand Theological Seminary.

Chapter Six: Five major problem areas of the life of the Church of Christ in Thailand are summed up briefly for discussion and further study. These problem areas are: Church and Culture, the Church's Faith and Its Communication, Church and Society, Church Administration, and the Church and Fraternal Aid. Certain recommendations are made with the hope that they are applicable to the actual situation in Thai society, and through them the Church may accomplish her mission here and now.

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